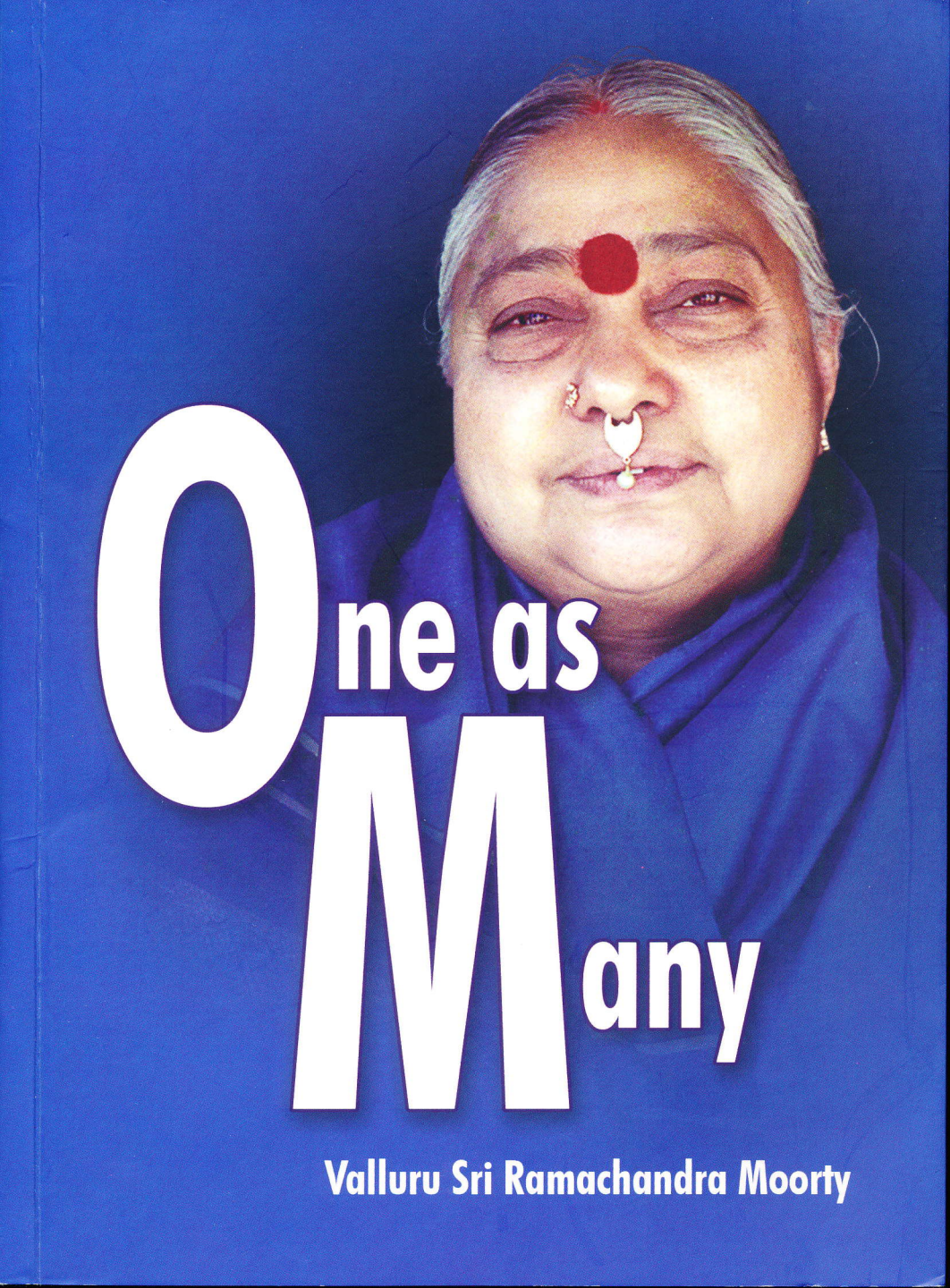


One as Many

Valluru Sri Ramachandra Moorty

Valluru Sri Ramachandra Moorty is the confluence of sweetness and light, brilliant intellect and fine sentiments.

- Dr. Nanduri Ramakrishnamacharya

Moorty garu, an erudite scholar of our times! Interaction with him is always delightful and enlightening.

- Sri Sri Ravishankar
Art of living

I read all the works of Sri V.S.R.Moorty. His rational and analytical approach towards various schools of religious thoughts finally lead the reader to spiritual realms. To hear him is indeed a celestial experience.

- Prof. C. Subba Rao
Chairman,
A.P. Higher Education(Retd)

One as Many

by

V.S.R.Moorty

Translation

S.Mohana Krishna

One... as Many...
Sri V.S.R. Moorty

July 2015

© Modukuru Sarvani

Translation :
Sri. S. Mohana Krishna

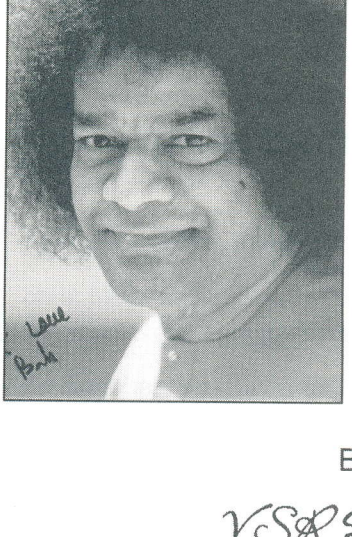
Cover Design :
Sri SRA
Sri Ch. Ramesh

For Copies :
VSR Foundation
Smt. M. Sarvani
B-61, D.D. Colony,
Hyderabad - 500 007.
Ph : 9885527007, 040-27427878

Price : ₹ 200/-

Printed at:
Charita Impressions,
Azamabad, Hyderabad - 500 020.
Ph : 040-27678411
Email : charitahyd@yahoo.co.in

Salutations...



By

VSRమూర్తి

Acknowledgements

VSR Foundation thanks:

Sri S. Mohana Krishna for his efforts in translating the work from Telugu Ammathvam...

Sri Bramhandam Ravindra Rao, Amma's son and the Patron of Sree Viswajanani Parishat for his encouragement for the publication of the book...

Dr V. Manmohan Reddy (Dadaji) exponent of vedas, Aravindaasramam, Pondichery for the introductory note...

Prof. DVR Vithal for the detailed sketch of Sri VSR Moorty...

and all those who contributed in many a way in bringing out this publication...

One... as Many...

How the book evolved ...	*10*
Mother of All	*13*
All is That	*17*
Righteousness is Religion	*21*
Patience, Natural Trait!	*26*
Everything, Time Ordained	*31*
Ambrosial Initiation...	*35*
Food Grain, Life Line	*41*
House Of All	*47*

Salvation For All 52
The Advent! 57
Maha Yoga 63
Avadhuta 68
Antidote For Misery 73
Gracious Rays 78
Inspiration 83
Oblation Of Mother 88
Pure Love Personified 93
Savant of Shastras 97
The Mother in her Infancy 101
Mother's Real Wealth 106
Transition Is Transformation 111
The Personification of Upanishats 115
All - Knowing 123
Only One Field 127
Renunciation 132
Mind Is God 137
Intelligence Flows... 142
The Divine Touch 146

How the book evolved ...

Divine energy embodied itself in the form of Anasuya Devi widely known as Jillellamudi Amma.

Amma experienced all creation as no different from her. If one has to live this state, then one has to be absolutely non-dual. Many could perhaps intellectually admit that such a state exists.

Words fall short to describe such a life. But an attempt has to be made by those who are contemporaries of Amma so that the present and coming generations can know some facets of the unprecedented 'One'.

With this objective, a three day conclave was held at Jillellamudi during 2011. The conclave studied Amma's life and her indications, teachings to go god ward and finally inward.

Sri VSR Moorty garu had the Darshan of Amma, also had interaction with her when he was a young boy of twelve, participated in the conclave after a long gap of 44 years. But as if there was no time lag, he related himself instantly with Amma, the infinite. His untiring work for decades to bring positive transformation in the society particularly youth is widely acclaimed. His long association with a galaxy of spiritual masters and particularly Avatar Bhagavan Sri Satya Sai Baba who affectionately called him the 'Spiritual Scientist', gave him new insights into Amma's mission to lift the mankind to real heights of spirituality.

A series of articles in Telugu has flown from his facile pen which was published in the famous news daily 'Andhra Jyothi' every week for about eight months. They inspired the young and the old, the spiritual and the secular, the lowly and the aristocratic and the ignorant and the intellectual alike in an astounding way. It is as though the time is ripe for the world to receive Amma's affectionate message.

There were requests from several quarters that the articles be brought out in the form of a book. The result was 'Ammatvam' published in Telugu during 2013.

Looking to the heartening response, it was thought by VSR Foundation to bring out the English version. Sri Moorty garu asked me to translate 'Ammatvam' into English. When I

expressed my apprehensions as to my competence to undertake the work, he said that my association with Amma for several decades and my interest in the deep study of literature on Amma and its application will enable me to fulfill the task.

Sri Moorty garu with his deep knowledge of scriptures and spiritual insights was inspired to write 'Ammatvam' book in Telugu language.It is a daunting job to attempt to translate the poetic and pithy writings of Sri Moorty garu into an alien language as it is difficult to capture the nativity, and flavour of some 'Telugu' expressions into English.

Readers may please note that the word 'Amma' in Telugu language is synonimous with 'Mother'. As Mother Anasuya Devi was endearingly addressed as 'Amma', in some contexts the word 'Amma' was retained. The prefix 'Sri' and the suffix 'garu' are indicative of reverence.

It is his encouragement and the subtle yet palpable presence of Amma that helped me accomplish this work.

S.Mohana Krishna
Hyderabad

July 2015

Mother of All

"Dear Sriramachandra! You are indeed Lord Srimannarayana. Do not yield to despondency. Subduing the evil forces should be your goal. Protecting Dharma is your responsibility as also your aim." When the great sage Vasishta spoke to Lord Rama thus, Rama replied... "I am the son of Dasaradha. My foot steps are directed by the destiny and I am bound to follow the destiny."

Lord Srikrishna declared through the celestial song... "There is nothing else other than me. I am the Saama Veda among the Vedas. I am Garuda among the birds. I am the month,

Margasirsha among the months... and I am God".

The words of Kaavya Kantha Vaasistha Ganapathi Muni ripened with intense Saadhana, Practice and Penance to Bhagavan Ramana Maharshi... "You are an Avatar of Lord Skanda. It is our great fortune that Lord Kumaraswamy is giving Darshan to us as Ramana." Bhagavan Ramana's unassuming response was, "know yourself. When that awareness is awakened, duality ceases."

"Lord Rama of Treta Yuga and Lord Krishna of Dwapara Yuga culminated as this Ramakrishna"... a startling statement by Paramahamsa to be remembered for all times.

The enigma behind these events and words and their profundity are blessings to the world. The revelations of such Avatars create a ripple in the seeker's mind and initiate the urge as also search for Truth. These timeless words also help in the fruitful ending of the search for those already advanced in the path.

In tune with the Avatar's manifestation and its divine plan, readiness of the world, the intensity of yearning (Tapas) and the life's stage of evolution, these mysterious sounds and sentences which emanate conversationally reflect the inner state and the innate nature of the realized souls.

This dimension can not be grasped by one and all. Those who live their daily life resonating the spirit of Truth listen, adopt and experience the essence of these messages and attain the state of bliss. They live as free beings; achieve fulfillment in this very life, and personify the state of Jeevanmukta.

When the seeker is not ripe enough or when he is careless, the words of the Mahatmas are taken in the literary sense only and thus ignored. Then he is the loser. He fails to perceive the reality and relegated back in time. His life is wasted.

"I am the Mother of All" is the statement made by Amma. It is easy to make such a declaration. To Be Mother is not an ordinary mission. "What is meant by Mother of All?" The reason for each being's existence is Mother. There is no being with out Mother. Mother's lap is the first school. Mother is the first teacher. Mother shows the Father. Mother and Father together show the Guru, teacher who imparts knowledge. By grace of this trio, the being (Jiva) is able to perceive God within his own being. 'Mother, Father and Guru' is the natural order and it is the correct order. Hence Mother is God.

The word Deva means play. There is no winning or losing for Mother. Playing is for amusement. Leading a being to win is a pleasure for Her. Once a while she seems to enjoin and greatly enjoys when the enjoined being wins. Prodding a crawling one to walk, provoking a walking one to run and containing the running one is all a child's play for Her. And it is all a part of the eternal game.

Amma is the foundation for unconditional love. Caring, carrying and forgiving come naturally. Being the embodiment of forbearance, Amma with her causeless and limitless compassion and kindness made inroads into innumerable minds silently only to soften them. Motherhood expressed itself on a cosmic scale on the universal canvas.

Showering immense love on all beings, established in a state of bliss at all times, Matrusri Jillellamudi Amma exemplified the word motherhood. Perceiving everything from an ant to the Brahma as the Atma is the great eternal Truth which Amma proved through her life. Many experienced fore taste of the Self-knowledge in her presence. Where is Ambasamudram and where is Arkapuri, Jillellamudi?

Four decades ago, Swami Poornananda, embodiment of effulgence of Tapas had the Darshan of Amma at Jillellamudi. It was a unique event. His worshipping Amma, later with his biological mother, is another experience. The spiritual Sadhana of Swamiji intensified and expressed itself in the three dimensions of Karma, Bhakti and Jnana paths yet intertwined as the one Triveni Sangamam. Swami Poornananda's ecstatic statement... "Amma is the Mother of All".

The Sakti of Kameswara is in Kameswari. The Sakti of the child is in his mother. The Sakti of the one who does is the One who makes him do. To see Amma in God is an exalted state and to perceive Amma as God is an experience. The Poornandam at its pinnacle is reflected in Srisailam as Purnananda Swamiji. It is indeed the compassion of the cosmic womb

Amma's love is shoreless ocean of bliss!
If we can perceive, infancy is one with infinitude.
When there is an Amma to cloak, will there be lack?

All is That

All is That!. That means 'Sat'. This is 'Chit'. All that is visible to the eye is This. And 'This' is shown by 'Sat'. The universe, world, Samsaram and the individuals – all this is experiential! That which shows and propels to act comes into the ambit of experience of Jiva. When this happens, the Jiva realizes the oneness of both and enjoys. When Iswara that is not seen and the Atma which is yet to be known assume a form, that is Guru. Guru's aim is to indicate; to show a sign, indicating the path. Reaching the goal is the work of Sadhaka. This is spirituality.

Amma – An Avatar

The cosmic order facilitates the advent of Avatars needed for the times. The manifestation's mission and her ministrations will be most relevant to the times and needs of the beings. Society considers such personages as Avatars, follows them and in time, reaches the stage of liberation. This throws light to the subsequent generations. In the Indian thought, Avatar is a unique phenomenon. Amma came down in this order. The Vedas, Upanishads and all Sastras are in the ambrosial Sanskrit. Amma, in fact did not read any of them. But, from her mouth emanated effortlessly in chaste Telugu language eternal Truths. Is it wonderment? How the profound sounds not follow the radiant light that is Amma?

'Sarvam Khalvidam Brahma'... Amma's colloquial equivalent of this 'Maha Vaakyam' is 'Antaa Ade' (All is That). Then, what about that which is not seen? "Without a screen, the picture is not seen and the 'seen' is not there without the unseen." ... is Amma's simple way of untying the knot.

"What is there my dear? The garland is visible. The thread is not seen. Even though it is not seen, it is there! In fact where is the garland without the thread?" – In such simple words Amma brings to focus the subtle Nature. This garland of her words exuberate a rare fragrance.

'Bhaava' related

When questioned about the relationship between Jiva and Deva, Amma said that they are 'Bhaava' related. By saying so she indicates oneness with Atma. Brahma and Atma are the same.

When the one becomes many, it causes surprise, happiness, attachment and results in experiences.

Many becoming one is a unique experience. That is the state of Vibhuti, an irreversible state. The Sadhana of the spiritual seeker is within the ambit of this 'Bhaava'. It is easy to say All is That but to live with that continuous and integrated awareness is very difficult. When the Brahman is in the ant, mosquito and also in Siva-Kesavas, there is no other thing than Brahman. The one who can 'see' this is Jnani. The one who can show is Guru. After all, when the question arises as to whether Amma is Guru? Jnani? Avatar?, the answer is Amma is none other than Amma in true spirit.

Amma in the teacher's role

If Amma is to be considered as a Guru, the question that arises is what has she taught. She made practicable the teachings tempered with Sadhana. As such, she is not a formal Guru in the normal sense. She expounded with expansiveness and hence is a preceptor par excellence. While being close and accessible to all, she is able to observe as a witness to what is going on around. Hence she is awareness personified. Yet her ways while moving in the world, were plain and simple. As such she is beyond stipulations of any Asramam. She remained the same principle that was before the advent. Above all, she is embodiment of perfect womanhood with a natural splendor arising out of leading a perfect life.

An instance to recollect. Dressing a dog which is wounded with her silk sari, taking with equanimity, a death and a marriage,

declaring that death also is as joyful as new birth, exhorting that nescience is also Brahman if knowledge is Brahman. Explaining that married life is a wholesome Bhaavana, reasoning that whatever is seen in the photo is having an origin and so the photo is also Brahma, propounding that each atom contains the same thing: Effort is that of Jiva and Stimulation is that of God... all these are indicative of the one who abides in the Self.

To be able to experience Atma in every thing it self is liberation. Am and Aaa are the two letters with which Amma virtually signed on the Manifest world. Whatever is the angle of our sight, Amma shines as none other than Amma, the Self.

It is her absolute Nature and signature.

Righteousness is Religion

Spirituality has no religion. Religion needs spirituality. Religion is a way. For progressing towards life's fruition, to be able to live happily and peacefully, religion lays a royal road. Religion is founded on a belief system. The Core of any religion is Love. That way Dharma is timeless, ennobles one's life in the universe and it is beyond a religious frame work. What ever be the path, the aim and goal is same. There is no better religion than treading a righteous path.

Which is self-less, which is good for the society, which promotes the noble nature of extending

Mother of all

unconditional love impartially, which leads the world based on equality to all... is religion. It should be acceptable.

A harmonized view on the equivalence of various religions does good to the society. Friction based on dissimilarities in the outward aspects of the religions leads to disaster. Religion should not be dogmatic. The world should not be divided. History does not unfold based on ideals but on the lines of necessities. When the wants (mis) direct the man towards greed and when bad phases shroud, Mahatmas lead the mankind in righteous path and reform the society. They unequivocally say that humanism is the real religion, individual's hunger and sleep can not be religious aspects and that they are basic needs. Before they preach, they live their teachings thereby authenticating their teachings. Such great ones in their immensity draw any and every one irrespective of caste, creed or religion. The underlying purpose is to teach the man to live like one!

There is no conflict among religions

There is no conflict among religions. All the conflict is among their ill informed followers. In the divine plan of setting right the situations and streamlining thought patterns, a natural manifestation and influence on the planet earth is Amma!

Food is to satiate hunger. That is to be taken to the extent required. If it is taken without discretion, it leads to illness. Same is with religion! In order to cultivate Samskaras and to live in accordance with Dharma appropriate for humans, religion is necessary. If human life is a paper, religion is like a paper-weight. Religion has the power to shepherd the wavering mind

to think in proper channels which gets reflected in the outward behaviour.

Truth is One! Mahatmas unveiled truth in different angles. What ever is the teaching, their aim is that the world should move on good path. In this direction, Amma achieved much in her sojourn on the planet.

Circumstances change persons

There is particularly no sinner or saint. The circumstances are experienced as good and bad. Caste and creed are not by choice. By focusing on the innate goodness of man and by awakening positive human traits, Amma silently made innumerable persons useful to themselves and to the society. Those who came to Amma did not merely ingest food. The food offered with love and affection lead to subtle changes in the being at intellectual and subtler levels broadening and softening the person. Such a one goes from mere existential level to exalted state.

A tiny village became a nucleus for great reform. When we examine the times in which Amma lead the life of a simple house wife in a remote village, that is about seven decades ago, the social situations were not only not conducive but were hostile to the mission initiated by Amma. Amidst such unfavourable circumstances the programmes Amma proposed and ventured to implement were path breaking and unprecedented. Despite the heavy odds Amma laid foundation for restoring amity and brotherhood. Satiating hunger is a dire necessity which cuts across religions. If hunger is satiated first, then the thoughts will be positive. Before aiming to reform the society, the individual

is to be reformed. It is not to be measured in a time frame but when the destined time arrives, everything falls into place and things will work out in a most appropriate manner.

However wealthy one may be, what ever be the fame one acquires, how ever successful one may be, man yearns for Love. Lack of Love is the root cause of misery. With subdued ego, Love is experienced.

Sankalpam (resolve) of Amma

In the experience of untainted Love, the six strangleholds (Arishadvargas) loosen their hold. An awakening into genuine human dimension happens. The conscience is cleansed. The change happens naturally and unobtrusively. From worshipping the person, worshipping the ideals starts. Doors to a new way of life which is at once practical and which is to be emulated open. This silent inward journey does not cause inconvenience to any and gradually moves towards the Self-enquiry. That is how under Amma's unseen tutelage Jillellamudi evolved as a humanistic arena not embroiled in dogmatic arguments and counter arguments. All those who came are brothers and sisters to each other as the progeny of the universal mother. And the way of living in this universal family is to be experienced. This is the religion resolved by Amma. A cool shelter is built by Amma which invites the mankind in deep self-infected strife. What Amma expounded is not a new religion nor did she indicate a new way. She widened the narrowing paths and showed the proper way. A reformer of hearts, indeed is the Mother!

Patience, Natural Trait!

At the time Sri Rama is to be enthroned, he had to go to live in forests for fourteen years. Sri Rama bore it stoically with patience. After Sita's abduction, Rama displayed immense patience.

Even when the entire world around criticized, scolded and disrespected, Sri Krishna was a tower of patience.

When her sons were killed by Aswatthama, Droupadi said...'Aswatthama, you are the son of our guru. Your mother having lost her husband Drona is in deep sorrow. Imagine her misery and anguish if you are killed by

Arjuna." Droupadi is patience personified uttering these words even coming to terms with her own loss! Situations and times might vary but these are moments where there is little scope to exhibit an attitude, of patience.

Time does not change its course

What do the stories of Rama, Krishna and Droupadi teach? However unbearable the circumstances, patience should not be lost and that patience should be natural. To do is 'natural' and to be required to do is 'unnatural'. The force that propels the entire creation goes on doing its work. Rain or sun shine will not particularly favour for the enjoyment or inconvenience of any one.

Even when confronted with all contradictions, hope and disappointment, happiness and sorrow, pleasure and pain, time does not change its course. It does not particularly favour or neglect. Hence man has to make patience a natural trait. Whatever be the pressures or obstacles, whatever difficult circumstances one has to face, one should not lose his patience. It is not a quality that can be taught. One who does not succumb, who does not get elated or depressed but maintains equanimity; such one's strength lies in his patience.

The patience of Mother Earth

Whatever is tolerated with compassion is patience. Though ploughed, kicked and drilled, Mother Earth gives back Love to beings in the form of food and wealth. It is natural patience of Mother Earth. Not a single society did easily accept those who

Compassion Personified

attained pinnacle of spirituality while leading married life. Social reformers, non-conformists, intellectuals and iconoclasts influenced the world with unorthodox but rational thinking. Such individuals were not respected but were harassed. Though subjected to such ill treatments, Mahatmas did not lose their patience. They bore such acts of arrogance and immaturity stoically having made patience a part of nature.

The shoes worn by the feet prove their patience.

With Amma's grace...

To be able to maintain equipoise without excitement when subjected to praise or blame,to be unmoving when rewarded, respected or looked down in tune with this innate quality is innate patience.

When someone said.. 'Amma... With your grace, difficulties will cease",

Amma's response was "My grace is there but difficulties are to be endured".

Her indication is that one has to bear the difficulties with natural patience.

"You will ask me to bless for the success in a work. You will also ask me to bless that a thing should not happen." Whether blessing can cause a thing to happen or stall, it is happening!

No... All that has to happen keeps happening. What man has to do is to bear them with patience cultivated naturally! When the doing or stopping a thing to happen is not in our hands,

instead of feeling helplessness or indifferent, exhibiting natural patience makes the situations favourable. Instead of losing with impatience is it not honourable to retain with patience? It is possible!.. asserts Amma. She unravels the natural Shakti of natural patience in this way. A person can establish himself in Samadhi by which he alone is benefited. If one can be in natural patience, it is useful for him as well to the society around him. Natural patience can prevent many undesirable developments in the society.

It is alright to contemplate on this. To the question whether we can live this way Amma is there very much as a shining example. With the power of patience, Anasuya became Amma. With patience as her nature, she epitomized equipoise.

Everything, Time Ordained

Tarunam (appropriate Time) is 'right' Time. In order for bondage to form or get disassociated, Time is the reason. Such a Time is called 'Tarunam'. We feel fortunate when things happen as we wished.. If they do not happen that way, we call it 'Prarabdha'. Good or bad, when events take place unexpectedly, surprise and sorrow engulf us. Even if we wish, that which cannot be avoided is Tarunam. That is why we are under the control of Time. Time wears us out. Due to nescience and ignorance, we think that we did many things and that we could not do some things. Both to the learned one and to him who is totally

ignorant, many things keep happening without their involvement. For things not to happen as expected and for things to happen unexpectedly, cause is Time!

The influence of Time

As long as events unfold, they are beyond our grasp. They are not comprehensible to the mind. After passage of some time, when things become clear, the invincibility of Time is experienced and contemplation starts. The effect of Time is not experienced immediately. When all that is happening is taken as the marshalling of time, the effect of desire and disappointment will be lessened. Later, there will be clarity and a state of mind is developed which will accept any situation.

The very acceptance of a situation is half victory. Victory and defeat will be the result of implementation. In fact, Time is the primary cause of occurrence of human birth. "After several life times man seeks Jnana" said Lord Krishna, the Geethacharya. It establishes that several life times have been spent already.

Amma's descent as an Avatara – Insights

For the birth of Sri Rama, for living in forests and for experiencing separation with Sita, Time is the cause. Until the ripe time came, Ravana could not be killed.

For the advent of Sri Krishna, for his leaving the body, for vanquishing many evil forces, the cause is Taruna.

If we look back to the advent of Amma, we find a reason. For that matter, for each advent, there is an innate compelling reason.

In consonance with the situations and times in the country, the nation should be prompted to follow the path of Dharma. While providing the basic needs of man, directing him to spiritual Sadhana is the crux.

Trying to preach the hungry is inhuman. Against this back ground, Matrusri Amma as a motherly Dharma infused among the countless people the spirit of sharing and caring, the first step starting with satiating hunger by feeding with love. Divinising a humanistic act, Amma thus made an age-old Dharma practical. The Taruna is incessant. A man in need, a man in problems, a man seeking favours, a seeker... all came to Arkapuri (Jillellamudi) when Tarunam prompted. It was the right Tarunam for each one of them. That is why who ever entered the orbit of Amma got whatever they desired and deserved. They are enriched.

Though there is light all around the lamp, there will be darkness always underneath the lamp. It is Time's reward that one who is ordained will be enlightened. It is again Time that enriches and enlightens. In course of time, any and every one has to come into light. It is a matter of Time! It is inescapable. It is the 'Tarunam'.

With the annihilation of the demon Tataki, Tamas was overcome. With Ahalya's release from the curse, Rajas was subdued. In the wedding with Sita, 'Sattva' was completely unveiled.

Ignorance, Ego are to be erased and pure consciousness needs to be established. Even this process is accelerated by time.

Though Sri Rama was required to consign Jatayu to flames, though he had to endure Sita's separation and thereafter was subjected to the great separation... all is the effect of the Tarunam.

Pandavas who followed Dharma were defeated in unjust gambling and made to live in forests due to power of Time. The life they led incognito was dictated by Time. The waves in the ocean of Amma's life were all weaved by Time.

Influence of Time

The education that did not proceed in normal ways, the effulgence of enlightenment that is otherworldly, the siddhis not owned, the natural state of being which transcended human perimeters, unbounded compassion towards all beings, personified Motherhood, richness of dispassion... all are due to Tarunam! The advent of the Avataras, their withdrawal, their activities, their wealth of greatness and grasp, their silences and expressions and lastly their style of living, ways of life all are under the influence of Time!

When anything has to happen, several reasons occur to thought. When that does not happen, no reason is attributed. Whether it is thought out or not, what is to happen will not stop. This is the effect of Time! What ever is seen is subdued by Time and personified Avataras are no different.

Ambrosial Initiation...

There is no better teacher than the inmost Self. There is no better guru than Time. There is no better book than the world. There are no Vedas which can teach better than life. There is no better friend than god. There are no better 'shastras' than memories. Those who can perceive Vedas, Vedanta and life clearly without divisive view, without dichotomy but in a coordinated way can indicate the proper way to others. They can show the way and make others walk the path.

What is the Spiritual instruction, Upadesam, Amma gave to the world which drew all

people close to her? Amma was saying all the while with soft words and gestures dripping affection "Did you take food? Please take your food! Have you eaten?" The ruse to receive Upadesa and the garland of questions and answers in this context was the ground in which sprouted Amma's mission. In later years, that Upadesa showed the way to the entire world. It is an alibi for Upadesa to be received from Amma by the one who wanted to do Upadesa to her! It is a unique dialogue which flowed between two realised women which finally turned into a great Upadesa to the world.

In Treta Yug, sage Agasthya gave 'Aditya Hrudayam' to Sri Rama. In the Dwapara Yug, Yogiswara Krishna unveiled 'Bhagavad Gita' to Arjuna. In this age of Kali, the probing questions and answers between two women of eminence is the practical Upadesa Amma offered to the world with great compassion...

Time is indivisible and continuous. Only experiences differ. The twilight in the evening comes once a day. It is Time ordained. But lights are put on in different households at different times. They are in the ambit of causative factors. They are limited to the experiences.

It is not God's resolve but Resolve is God. Resolve does not originate in the mind. The root of Resolve is much deeper and it comes out as a result of intense churning in consciousness (Chethana). Resolve is a Shakti which evolves transcending several states. When that Resolve is self-less, it does good to the world. It will be a blessing to all and will be suited to the times

by becoming strong, firm and widespread. Since it is useful for many, that Resolve is not different from God.

Jnana does not see diversity, although all-knowing does not appear to be so, becoming all but not anything in particular and not being anything different. It can not be destroyed. Its state is eternal and indestructible. It does not change but is a witness to all the changes that occur. Jnana is without beginning or end. It is ever existing and eternal. That Jnana is the Truth. That again is limitless and is indeed Brahman.

As we keep on repeating, word becomes Mantra. Mantra keeps the mind in a higher plane by which the mind becomes stable. In this state there would be no need for the Mantra. Till such a state is achieved, the person who utters and the one who hears, exist separately. What are seen and experienced while in the state of duality are incomplete and half-truths. It is only supplication but not Vedanta. Vedanta teaches dispassion (Vairagya). Vairagya is the real state. The thinking that we are different from God is an immature notion. The idea that we are not different from God is the state of dispassion. At the end it is vedam, meaning the one which is ought to be known.

The outward demeanor of two persons who are in the same state of being appears different. The process Sadhana, Sadhaka and the possibility are the Kartha (doer), Karma (subject) and Kriya (act). Since God exists in all the three, everything is Kartha! The paradox is, God who does not claim the doership is becoming the reason for all works. The Jiva who carries out is remaining a mute spectator.

Eminent Scientist Dr. Sripada Gopalakrishna Murthy being blessed

His Holiness Laxmana Yateendrulu with Amma

What is Shastra? Is it a practice, tradition, habit or memory? Whether it found itself or some one wrote? Whether Shastra is sacrosanct? Whether it can guide national needs, religious aspects and dimensions of caste and creed? Can there be correlation between the changing trends of the society and Shastras? Unless the contents of the Shastras are adoptable, unless they are practiced and experienced, the wholesomeness and integrity of the Shastra can not be understood. Thus Shastras are not for repetition by rotation but they are compendiums of time-tested and proper ways of tradition.

The question 'who is your favourite God?' itself is incorrect. Sanathana Dharma is saying that all this 'is' God. The coordinated view would be when it is said that all that exists is Brahman.

Karma is not merely what is done(act). What is seen, written, thought, heard and talked... all is Karma! Any and every movement is Karma! Every change in nature is Karma!

Ambrosia is divided into five parts and all are ambrosia. The organs of Karma (Karmendrias) and the organs of Jnana (Jnanendrias), the five elements, the five sheaths, the Tanmatras,... all have come out of one source. That source is Atma! For the Atma, there is no differentiation between that and this persons, here and there. Atma's state is being all and being every thing. In the gradual process of worship, Nidanavathi Upasana, milk, curd, cream, butter and ghee are various components. We enjoy the basis called milk and the final outcome ghee. Though all is one, we are experiencing different tastes of the different forms.

What ever we do in the world should be ideal. It does not matter whether others appreciate us or not. We should work in ways which will be liked and appreciated by all. The result of the effort should belong to all. Every one should be happy.

It is to be understood that sinning reaches a level that there is no more sin left to do. What ever beyond is merit. As long as there is mind, there will be sin and merit. When guidance from heart starts, these two will not matter. The consciousness which does not differentiate moves everything. Then where is conflict? All is happiness. What ever seen and felt is Brahmanandam!

The pleasure of new birth is shrouded in the veil of illusion and the sorrow of exit is affecting in the other veil of illumination. Pleasure and pain are sand-witching humans. In all the situations one should not lose the self. This is paramount.

Mantra is the one which gives contentment, happiness and peace; Dhyana is meditation on the Goal: God is the One who is no different from us; but as long as we keep contemplating (at mental level), it is impossibility; and when it happens, the next moment, it is a possibility.

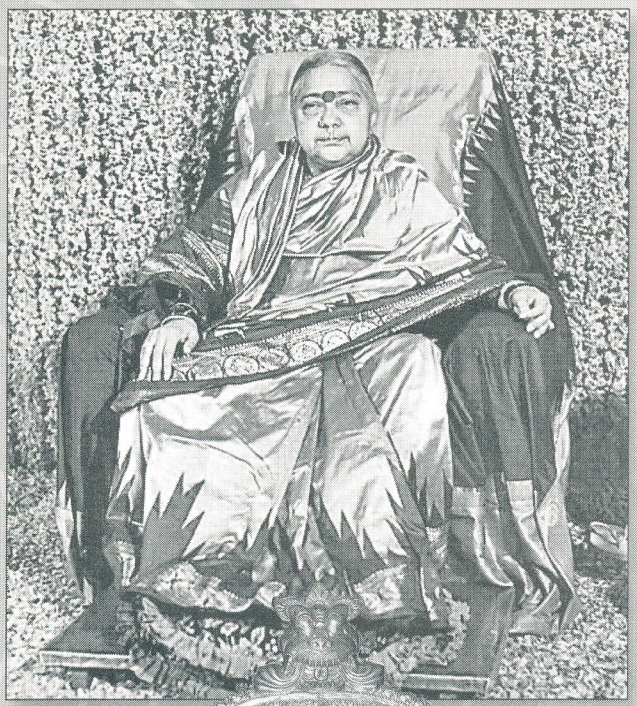
Pleasure and pain are dualities. Bliss is beyond every thing.

The great Truths propounded by Amma thus have basis of Vedas; they are utterly pragmatic, and reflect truth without any veils. When these words are spoken, Amma's age was 26. Rajamma who heard was three times older. But what is age for the Jnani? If Jnana is universal, applicable for all times and transgresses time, so is the Jnani!

Food Grain, Life Line

'Krita Yug' was the time when Prana is said to be identified at bone level. In 'Dwapara Yug' it was flesh oriented and in this age of 'Kali', Prana is dependent on food. This is characteristic of the Yug. When this evolutionary process is closely looked at, it appears that this age of 'Kali' is a sacred time.

The man in 'Krita Yug' lived in the conviction that all that exists is 'Paramatma' and as long as he lived, he kept connected to the source through Sadhanas like Tapas, Dhyana and Yoga. Strengthened with the austerities, he lived the full life span.



Divine Mother

In Treta Yug, the Sadhaka tread the path of Sadhana through Yajnas and the like to reach Paramatma. In that age Prana was flesh oriented.

In 'Dwapara Yug', instances such as the vow of Bhima indicate that the Prana was at blood level.

In the present age of 'Kali', even though the above austerities are followed, due to the influence of civilization, Jiva became food oriented. Against this back ground, the first phrase uttered by Amma,... "Come after having your food!'. Have food first! Then come to me!

The five sheaths

The hungry man will not listen to Vedanta. Moral principles are unnecessary for him. Only after satiating hunger and by being alive, other things matter! Man has five sheaths. They are 'Annamaya', 'Pranamaya', 'Manomaya','Vijnanamaya' and 'Anandamaya' Kosas (sheaths). If the body is to sustain, food is needed. Food when given lovingly, graciously, compassionately and above all affectionately, it becomes purified and leads to spiritual contemplation. The food gets charged with the 'Bhaava' with which it is prepared. When bodily and Pranic powers (Shaktis) manifest in a coordinated way, the 'Annamaya' Kosa (food sheath) and 'Pranamaya' Kosa (Pranic sheath) are formed. When the body that moves about and the Shakti that propels it align and begin to function, that is when the body goes about in appropriate ways with proper food, there arises another Kosa reflecting peace, contentment and pleasantness. That is 'Manomaya Kosa'. Mind is the aggregation of many thoughts.

It does not bear any form. It is a field which is very powerful. The foundation of the mind is 'Annamaya Kosa'. When the affectionately given food, it becomes mind which is fragrant and gracious. The thoughts emanating from such a mind will be cultured and love-laden. The thoughts of such a compassionate mind make the Sadhaka, a 'Sadhu', a soft and agreeable person.

The mind with qualities such as patience, peace and stability will lead the person from bondage to a state of freedom while living in the society enabling maintenance of cordial relations with humane thoughts. Mind is the reason for bondage and freedom. Hence the one who is desirous of 'Moksha' has to take care of the 'Annamaya Kosa' first. That is why Amma fed people in the first place which retained Prana and led to the efforts to contain the mind. Though the process appeared casual, behind the affectionate feeding there is a profound spiritual teaching. Those who are well provided have to rescue those who are under-privileged and afflicted. It is not a civilized society if there is a hungry soul and beings die for want of food. A culture-less nation can not live long.

Whatever is the food, similar is Bhaava,
Whatever is the Bhaava, similar is the language,
Whatever is the language, that is personality,

Body, vital and mind are a wonderful 'Triputi' (band of three).The person who is equal to the divine has to be constantly on guard with these states. These are the basis of 'Iccha' (initiative), 'Kriya' (action) and 'Jnana' (knowledge). If one

entertains the good wish of welfare of everybody, self-less action which does good to the society, wisdom and discretionary knowledge are essential for which the basis is food. Every one and every thing having Prana is food-bound. That is why whatever Amma spoke or pointed at, the emphasis is always on partaking of food. For this to happen, the 'House of All' with long lines of people sitting side by side at one place to take food evolved. For hunger there is no distinction of caste and creed. It is the reason for 'Vatslyalayam' becoming a unique 'Vijnanamaya Kosa' devoid of bonds and bounds, discriminations and reservations.

The state of non doer-ship

Authority on Shastras, keen grasp of matters, complete understanding of issues analytical, philosophy applied in daily life are the strengths inherent in 'Vijnanamaya Kosa'. That is why scientists, great poets, widely read scholars, persons leading pious and ideal lives, teachers adept in Vedanta and Tattwa, eminent Acharyas who sang devotional Kirtans, a kaleidoscopic cross section of humanity including foreigners, flocked to Jillellamudi and it is transformed into 'Vijnanamaya' field. When this happens, all that exists is joy. While the Upanishats glanced at the states of the five Kosas, Amma with out discriminating caste and creed, unfolded them very easily with ease and poise.

The devotee children asked Amma, "Amma..! What should be done on your fiftieth birthday?"

"What is there to do? I would like to see one lakh people taking food together!"... Amma replied.

In the remote Jillellamudi village having no facilities or infrastructure, in a single day, a lakh and twenty eight thousand persons took food." Is it a miracle? Grace? Or Amma's love?

'Did I feed them? Every one of them ate their own food here".

This statement of Amma reveals her state of non doer ship. All those mothers and grand mothers who gave food are not real Mothers. The feeding should be an outpouring quality of natural Motherhood. Amma's teaching makes us learn this.

That is why she is 'Matrusri'!!

House Of All

"I am not mere Anasuya. I am the 'I' in all" said Amma referring to herself. They are bacic principles embedded in Indian philosophic thought!

When the identification with the body is annihilated, Atma moving about embodied is ancient lore. The words of Mahatmas who abide in Self may appear very simple and intelligible but what is contained behind the pronouncements is the eternal Truth, radiating spiritual contemplative splendor. Each sentence is equivalent to a great work of literature, fragrant and weighty. After reading

and rereading and on deep contemplation, the Sadhaka gains insights into the profundity behind the words. For everything which is seen, there is something which is not visible to the naked eye. Whether it is called Shakti or Kartha or undercurrent, in fact it is the impulse. It is causative! With this back ground, Amma, though not educated in worldly ways, being the primordial energy, from her emanated all the learning. From her came home truths which are sublime and sacred. From the ambrosial sea arose waves of ecstasy. They are nectarine. Whatever Amma uttered about her is as deep as the sea, instantly elevating to the lofty philosophic planes. .. if one can understand!

There exists only one mother

"My existence is infinite, whole and never-ending, but my life is limited!" said Amma. What does it mean? The movement of the body which is subject to change is in a small circle. All the states experienced by a normal human being apply to that. There appears no speciality. When we say existence, though it appears limited outwardly, since it is immutable, it manifests as Jiva, body and even after many births 'real state' remains the same despite many changes and additions! It is the Truth!

There are not many mothers. There exists only one Mother. She became many like the One becoming many. What is called 'I' became 'all of us'. There is no 'you' particularly and separately. All the difference is in 'seeing'. For the insightful, the 'oneness' is experienced! It is indivisible. What is there in the end is in the beginning. Whatever exists is 'One'. Truth manifests severally. Before birth or after exit, the 'Real' is. What

is born and dying is the body. 'Ours' is eternal existence. What is lost, is body. Hence the 'I' is there which is not gone. 'I' is not the one which is transient. While being 'alone', I create many in 'vastness' and while among many, I create 'solitude' and perceive everything within. Hence being able to know everything. Awareness is not having anything more to know. When this awareness dawns, everything is 'awareness'.

Creation is Mother

It is not correct to say Mother of the creation. Creation itself is Mother. In the creation, many are created always. The causative impulse Shakti should not be ignored. One has to be constantly in this awareness. If it is felt that 'Kartha' is reason for all, we do not entertain doer ship. If there is no sense of doer ship, the ego, attachments and bondage will cease. With that, desire and infatuation loosen their stranglehold. Then this entire world becomes the 'house of all'. It becomes transformed into a beautiful world where the caste, creed and religious differences are transcended.

Eating to heart's content and living freely, peacefully and with humanism should be our work.

The happiness of one can not be happiness of all. Our happiness is a part of the happiness of all.

Mother's lap can never be left. When all the world is the lap of the One who is personified Shakti, where can we stray? Wherever one is it is Mother's proximity.

Sin and merit, bad and good aspects belong to the mind. As

long as mind exists, they and effects related to them will be there.

Mother has only heart! In the heart there are no activities. But the primary movement Chaitanyam, pure consciousness which is the source of all is in the heart. Thus Mother is the heart. There are only feelings of oneness (with Atma) and no other feelings in the heart of Mother.

Mother showers only grace, affection and none other.

Mother protects but does not punish. Children need to come to see Mother. It is true that Mother 'sees' children wherever they are.

Mother sees the beings from afar as 'Meenakshi', graces with a large heart as 'Visalakshi', observes with equal vision as the single eye of the world and witnesses the umpteen thought waves in the inmost recesses of the countless beings as the primordial witness.

Mother is the origin for all

The radiant rays of the Jivas in the cosmic womb get reflected in the womb of mother and experiencing suffering, transforming into supplication offer themselves up which leads towards light. That is why the first stages of the Jivas are pools of pure happiness. They are entwined with Mother. Even to the great emperor, origin is mother.

That is why the place where Amma stayed is not an Ashram. It is a cozy shelter. Where she moved about is causative and a

place pervaded with noble impulses. It is a sacred land where deep affection found its expression. Those who are hungry, who are never hungry, those who are afflicted, who are well provided, those who are well formed with the successful fruition of the union of the creative dual principles, those who are handicapped, shared brotherhood in a luscious way in the experiential field that is Jillellamudi. Nay... it is house of all! Also it is house for all! World is the family. Amma is the Mother of All.

Salvation For All

Yogiswara Krishna said "Each one has to emancipate himself". The series of Births of human beings is only for redemption. Life after life provides great opportunities to evolve. When there is no need to evolve further, that state is liberation. In fact the natural processes of formation of seasons are an evolutionary progression in a wonderful way.

Everything is unique...

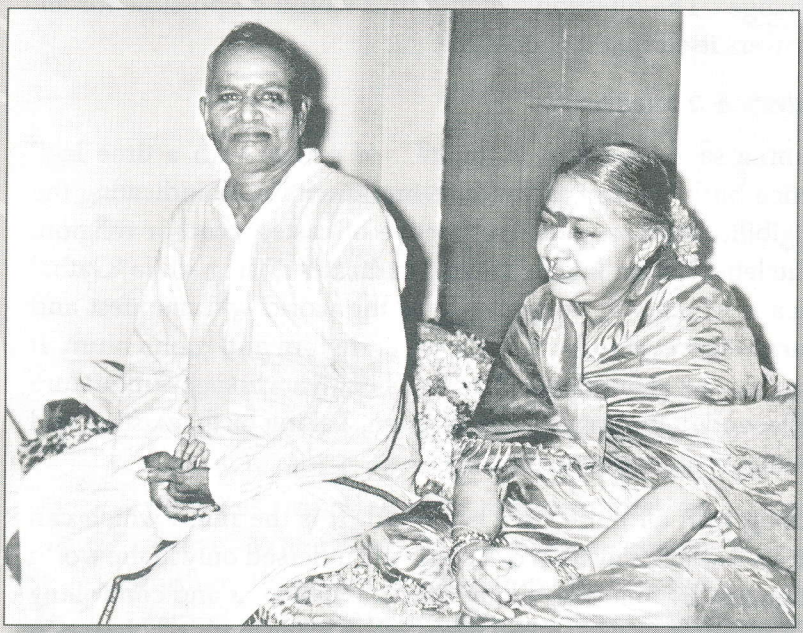
The Lord who gave Bhagavad-Gita to the world said, "After several Births, Jiva will think of Jnana". When once the enquiry for Jnana

starts, it will become 'Tapas' through deep yearning and leads to intense search which puts one into the path of Self-enquiry and ultimately liberates from the wheel of births and deaths. This is an ambrosial school of thought in the Indian philosophical contemplation. As such, death is a respite. It is nothing but 'change'. The question 'whether this would be possible for all' answers itself that it is possible.

Salvation is imminent...

Amma says 'salvation is for all... of course with a time lag!' Once birth is taken salvation is imminent for all indicating the eligibility for everyone irrespective of caste, creed or religion. The letter 'Ja' in 'Jagath' (world) indicates arising while 'Gatha' means which will be gone. Thus the world will manifest and unmanifest cyclically. It has a pace, rhythm and momentum. It also has the character to dissolve. The Jiva who is the miniature reflection of the 'Jagath' has all these. Taking birth, existing and exiting is a continuous process.

Along with all these, Jiva has mind. It is the mind which can direct towards salvation or keep one immersed only in the world of goods. By following many spiritual Sadhanas and controlling the mind, one has to progress towards the path of liberation which is the real Sadhana. The same headway in course of time gains momentum and some day achieves liberation. When the 'Jagath' is going on in a unique way, the 'Kartha' who is the cause is remaining a spectator. Like the thread in a garland, unseen but being the basis, he is making things happen. It is a very wonderful 'Triputi'.



The Divine couple

The state of mind full of Love

To attain salvation, mind is the reason. For a mind which transcended caste and creed, there is no differentiation as to the quality or caste and hence Amma said, "salvation is for all!" After all, the meaning of salvation is a 'good state'. The state of mind which is unpolluted and is full of Love may be taken to be salvation! The mind which is compassionate towards all beings and nature which showers affection –such a mind dwells in the state of salvation. This state is not beyond reach. But all have to be in the awareness that it is attainable. The quest has to start at that. The quest at the end should result in knowing oneself. That is salvation. When it is said that it happens a little sooner or a bit later, there is assurance that it would fructify. There is caution that one will be left behind if Sadhana is not done properly and meaningfully. Some spend lives, some more lead and only a few really live. Sadhakas are those who recognize life's limitations, its strength and weakness. Those who cleanse their mind enjoy unbridled happiness and abide in Atma even without being conscious that they are doing Sadhana and that they are in the state of salvation!

Sugathi or Salvation is not the pleasure that is said to be experienced after death. Those who overcome desire, be always content and who create happiness to others by their very existence and wholesome personality – their state is Sugathi!

If sacrifice, surrender and humility become the three strands of the garland, what is experienced by the mind is Sugathi!

Do not harm anyone

" Look to everyone with the same Bhaava.

Do not think that there is anything different from you. Be happy as long as you exist.

Do not harm anyone .

Be conscious that there is a Shakti which is cause for all that is happening.

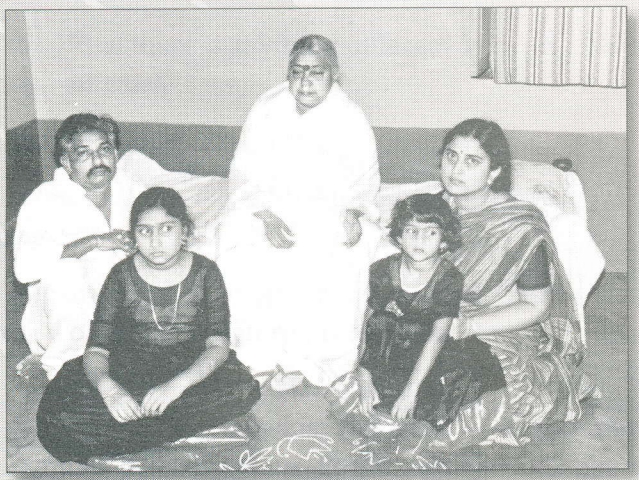
Do not get involved in anything. Be natural. To be bound is unnatural. To be free is natural. Is there any Sugathi other than this?

How a state can be Sugathi when it can not be attained by all?" ... says Amma! The situations in life and beyond life are so beautifully and easily unveiled by Amma having seen Sugathi in the entire world! However, for Amma there is no forward or backward dimension. All is in the state of existence.

The Advent!

It May be possible to know the Shastras by Amma's grace but it is impossible to know Amma through the Shastras.

In fact, trying to know Amma is a futile exercise. Essentially Amma is to be experienced! Experiencing as enjoying Ammaness. Ammaness is the real 'Tattva' which means it is Atma Tattva. Thus knowing Amma is knowing Atma. They say that the origin of a river and Rishi should not be explored. Similarly trying to find out the origin of Amma is of no consequence. In order to search and hold, we have a basis. If we can hold on to it,



The Mother
with Family

we too can become 'Jivanmuktas'. (Liberated while living). As long as we keep firmly holding that one which is not to be held and as long as we keep asking some one to hold us along with what we held, we are bound! "I am not concerned with your acts. I am only the witness"... These words were uttered by Lord Krishna and echoed by Amma. As such the 'Tattvam' is the same! There is no change. Then why we need all of them, including Amma? Why because, it is to know our self, to live in that awareness, to take our lives to fruition and to enlighten many other lives. In order to show a path and to confirm that it is a correct and safe path and for that alone we need them.

The path shown by Amma

What is the path indicated by Amma? What did she tell? What did she teach? Did she live what she preached? Only when we get answers to these questions, Amma will be more or less understood. Only then our real journey starts. Instead of keeping on asking Amma for the trivial, getting favors, enjoying them and again and again asking... does it become Sadhana? It is only a mental play before faith sprouts. After all what kind of path Amma indicated! She showed us what she had seen! Since the path and goal of all ways is Brahman, since she did not perceive anything other than Brahman, the path shown by Amma is the path for liberation! That means path for salvation! It also means a way unbounded. What ever the bondages... overcoming all of them and crossing the mind... if they can be seen apart, that is 'Mukti' (absolute freedom). Mukti is when 'Moha' (desire) is gone.

If this state could be achieved while living, it is Yoga of 'Nirvanam'. This is not a state after death. In this path all are yours. You belong to every one. Is there any exalted state than feelings of harmony, equal outlook and equipoise? No. This is the path shown by Amma. That is why the path of Amma who treated every one as her child and who declared her house as the 'House of All' is the real path. "What ever you have, share it with others" is a great teaching signifying that sharing is to be preferred to storing. Giving away is good but there is subtle 'Sattvic' ego in it. The ability to share unconditionally, comes if one is egoless. The former is in the human purview while the latter belongs to the bounteous divine plane. It is heart-felt. That is why Amma said "Every one is eating his food here!' It is a classic example of non-doer ship and percept and practice go hand in hand.

'Yes' to all is great Mantra

If we say 'yes' beforehand, differences and unnecessary painful situations get evened out and daily chores run in a cordial atmosphere. Instead, if we say 'No' in the beginning it self, then pain arises and the outcome concludes tragically. The divine saying "I am that I am" indicates Amma abiding in the Self. The 'I' appearing as the body, the 'I' which has become the entire creation and the real existence as 'I'... these words are indicative of Amma's state transcending the three states of existence, three states of qualities and the three states of Time. It also cautions us to recognize the exalted and glorious state of Amma transcending the three aspects – form, feeling and essence.

Amma did what she told

"What you thought will not happen. Whatever is your lot can not be avoided" – This great sentence evolved out of Amma's life which is profound and vast like the sea. Waves of disturbances, showers of tears, sprinkles of experiences which are born in her bosom – all were absorbed by Amma! The incidents in the life Amma reveal that she was not overwhelmed, depressed or elated even under extreme circumstances. She is the supreme representative of the cosmic radiance through an earthly garb.

We can not discover the origin of Amma by Mantras, Yantras or Tantras. Being the very basis and occupying place of universal mother even to the gods and goddesses, she is the great divine force behind the Bijaksharas. 'Am .. Aa', the root Bija of Amma is the Maha Mantra. Treating the entire creation as her child and giving compassionate solace to crores of people; the very movement of Amma in this world is an astounding Tantra. With out moving from her place she moved the world towards her, to an edifice brimming with affection and love. This is Maha Yantra. If we, in our adulation, praise Amma as Sri Lalita Devi or Maha Tripura Sundari or Sri Raja Rajeswari, the forms of goddesses we imagine, it is but a self-serving concept only to give us happiness. It is a poetic imagination and imaginary picture bound by our limited understanding. This entire endeavor is like trying to put vermillion on the image in the mirror in the real one's presence! So, without making any announcement about changing the individual or the society a noble transformation was brought about during the life and

times of Amma like a silent musical note. Affection, humanism and divinity flowed softly and subtly through the compassionate Mother of All. In the remote village Jillellamudi where she lived, Amma brought about equality and cohesion among different communities. Amma is truly a 'Rasa Siddha' and 'Swayam Siddha'.

Maha Yoga

The enquiry about the paths of Karma, Bhakti and Jnana yogas is ongoing from ancient times.

The acts done with mind with contemplation on the divine comprises Karma yoga. All works done with focused mind are steeped in devotion.

The devoted yearning to 'see' is Bhakti yoga. Affection is characteristic of human beings. The affection towards children is 'Vatsalyam' while the affection for God is Bhakti.

The state when one does not feel the need of any thing worldly or other worldly is Jnana. In Jnana yoga, one is united with one's self which is establishing in Atma. Auspicious timing is necessary for Karma, Akarma, Sukarma and Vikarma. The Karma with out seeking any thing is Nishkama Karma, the noblest state. That should happen in physical, metaphysical and spiritual planes. There is no auspicious time for that.

The Bhaava that 'God is making me do' is Karma yoga as propounded by sage Kapila. The feeling that 'doing this for God' is Bhakti yoga; the firm conviction 'every thing' is God is Jnana yoga. This is the real 'Sankhya' yoga. If the mind can be absorbed in God, it is Bhakti par excellence. Realizing the existence of the Shakti, abiding steadily what ever be the circumstances is Bhakti.

In the continuous lineage of Guru and disciple in the Indian context, Guru continues to transmit vedantic, mystic and Jnana related matters. Amma is no different in this divine process. However, her manner is unique. What ever word she uttered is full of 'Smrithi' that is in consonance with Shastras. In the contemporary modern age in which any thing is believed only after being proved and defined, Amma's commentary prompts us to reflect. Her words impregnated with wisdom and power could coordinate a theist, an atheist, a Sadhaka, a devotee, a reformer, a scholar and a scientist. In fact it is an extraordinary expression of the word. One should be able to grasp the great Truth behind words that are heard. That is the real Sadhana. But how?

- We are to ponder over when it is said that time of 'Varjyam' (space of time in each lunar constellation considered inauspicious) is good for doing selfless work.
- The effort of Jiva and the causation of the divine are interdependent. That is why so many things keep happening in the world. Karma and Bhakti are not different.
- To restrain the mind, image is needed. In order to cognize Paramatma in experiential field, world is needed. The visible world is image while the driving Shakti is Brahman.
- Retention and recitation is worship. Mental orientation is a work. 'Dhyana', in fact, is not doing anything.
- If the cognizence is destroyed, that is, if remembrance is lost and change occurs, then it is death. Death means stoppage.
- From silence sound and from sound silence; from darkness light and if the light is gone, it is darkness; the wheel of births and deaths indicates 'Advaitam'.
- Gaining Jnana is ultimate. After that nothing remains to attain.
- It is not 'becoming' a Jnani. The important thing is to remain a Jnani.
- Where is the end to the 'infinity'? All is beginning. Each second has beginning, central point and end which is infinitely experienced.

- The space between two forms is formless. In fact, it also is a form in its realm. However since it is void, it is able to become all. It is able to be without becoming any thing.
- In the depths of mind, experiences flash and vanish. All those are not experiences of Atman. The experience that comes and lasts till the end is the 'AtmanuBhaavam'.
- Atma stimulates 'Jnanendrias' while the 'Jnanedrias' move the 'Karmendrias'. Atma is unmoving. In fact all that is happening in the creation is the sport of Atma. When seen through the mind and brain, nature is science; when seen through the heart and detachment, the same nature is God.
- All those that are dependent are seen with the eye. The basis however is not seen. Foundation is not visible but building is seen. That is Karma, Shakti, Vital and God!
- The Bhaava that there is some thing other than oneself is the reason for fear. The cause for that is insecurity! Upanishats explained that there is nothing other than oneself and that 'is' God and that exists as 'Abhih'.
- Sadhaka is one who does Sadhana hearing from some one.
- Sodhaka (scientist) is one who tries (to know) on his own on the basis of material sciences.
- Seeker is one who searches the origin of that which is seen.
- Jnani is one who understood the reality in the search for the origin.

- Jivanmukta is one who is a knower but appears to be not knowing, who appears to be involved while not involved and who is like the water drop on the lotus leaf.

The states of Karma, Bhakti and Jnana yogas appear different on the surface. When we observe how Amma taught such profound matters in a simple way, Amma is experienced as Guru-God.

Amma explained the same in her unique style,

"To eat sweet meat is Karma,
To eat sweet meat while experiencing its taste is Bhakti,
To eat sweet meat with no feel of its taste is Jnana;
We should remember that God gave this graceful experience called Yoga!"

These is the Yoga, Amma graciously gave as gift.

Avadhuta

Chaitanya Mahaprabhu is a great human being who created an unprecedented momentum in devotion. Instances of the North Eastern India becoming ecstatic dancing with great joy charged with devotional fervor are remembered for ever.

It is a historic fact that Andhra Pradesh, a Southern State in India too had the fortune to experience similar wave of devotion. In the land of Telugus, by getting inscribed Hanuman Chalisa on the walls in many Rama temples, Sri Avadhutendra Saraswati Swami, considered as embodied Bhajan and prayer,

directed lakhs of people to Lord Janardana. He is a real Avadhuta. His sonorous voice, waves of sweet Bhajans pouring out of heart and blissful feelings radiating out of his deep devotion are a Triveni Sangamam (confluence of three flows). Advaitam in practice, Visishtadwaitam in contemplation and Dwaitam in activity sum up Swamiji.

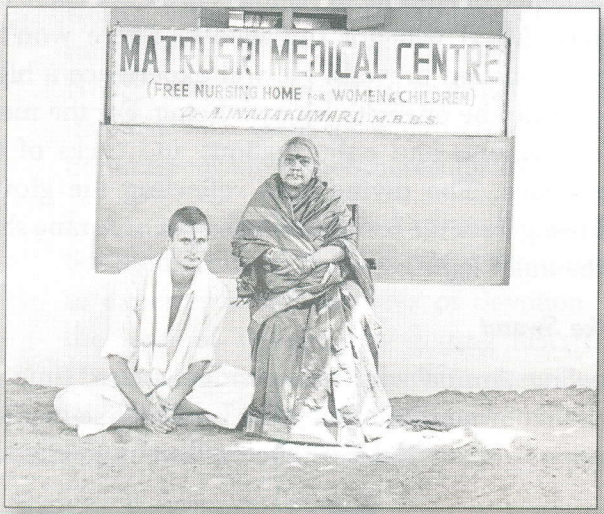
Worship of Amma

A gigantic person, who is steady with a graceful face reflecting the inner joy and an embodiment of cosmic vibration (Anahata Nadam), adored, worshipped and kept Amma as ideal! For those who wondered how he can be an Avadhuta with all this, his reply, - "When the world is as Amma, every child will have to reach that lap. The ambit of Avadhuta has traits of intense feelings creating euphoric phases resembling even the behavior of the insane... if these are to be contained, he has to be under the caring influence of Amma. In Amma's presence there is no undue anxiety. Mind will not run wildly. There won't be excitements. Dispassion prevails. He will experience a higher plane where he can be one with his own being. For the mental vibrations, movements and hallucinations and tricks of ego, Amma is a solace. The divine light reflecting the glowing effulgence flowing from the compassionate eyes of Amma shows the way to the inner light!"

The infant-like Swami

The all-knowing Amma who transcended space, time and causation felt that Swami Avadhutendra is infant-like devoid of the machinations of the mind. Even before Swamiji visited her,

Richard Schiffman author of Mother of all



James campion in search of truth

Amma announced, "Samkirtana of Raghuvaradas is the real Samkirtana. When he comes singing the names of Rama, those who are working in the fields threw the sickles away and got absorbed in the mellifluous flow. He will be coming here in a short while."

The intense yearning of the Sadhaka becomes 'Tapas' in course of time. The dark qualities (Tamo Guna) which stain the 'Pranas' of this and nether worlds will be destroyed. Devotion does not mean being subservient to others' view points nor it is slavery. Devotion means offering, humility and surrender.

The mystical states that occur in the ecstatic devotional fervor have to be within limits. In the early days Swami Raghuvaradas, losing his body consciousness went to Amma with out wearing any clothes. Amma got him clothed and contained his intense ecstasy with her motherly presence and ministrations. In the days that followed, Swami's Samkirtana arena became vast and stable. It is the grace of Amma that the spiritual waves emanating from the balanced core wafted in 'Manonmani' state! The affection Amma poured on him made the Avadhuta the messenger of God and his life became fruitful. When Swamiji started singing 'Jayaho Matha!'... the hearts of the listeners were gently carried to the subtle planes of joy.

What is Sanyas?

The commentaries made by Swamiji on Ramayana, Bharatha and Bhagavatha are those he shared with Amma.

- Mind is to be cleansed. Brahmacharya means moving

constantly in Brahman.

- It is not 'taking' Sanyas. One has to be a 'Sanyasi'.
- Sanyasam is a state which is devoid of wants.
- 'Bhiksha' is that one eaten, what ever is available, with out discrimination or preference or choice.
- When all that is visible is Atma, again where is discovering it?
- Avadhuta is one to whom nothing sticks.

All these words are by Amma and the recipient is Avadhuta.

The entire life of Sri Raghuvaradas was lived by these principles. Having experienced everything pervaded by Rama, following and adopting that trail, he became a real Sanyasi mentally, himself establishing in the heart plane. Even though he could play musical instruments with great élan he did not pursue. He attained fulfillment and sang for fulfillment. He ate whatever was given by the householders. In the evening of his life, he could completely disassociate from the body consciousness and exemplified the state of real Avadhuta. For all these states he achieved, Amma's love, compassion and affection are the reasons. In the non-dual, unique and glorious state, he was able to perceive oneness between Amma and Arunachala, Rama and Ramana due to Amma's grace.

Amma drew him as she drew every one. He, however, was able to receive Ammaness bountifully and became eternal and blissful.

Antidote For Misery

Taking birth, living, being in Samsaram, childhood, old age, Karmas, difficulties, happiness, death – all these are the miseries experienced by the Jiva. The root cause for all these is the mind! Man is pervaded by mind. Hence he experiences in life's sojourn, the thoughts as highs and lows always. The person conscious of spirituality transforms his thinking into contemplation and is blessed.

Though the incidents, situations and appearances are different, the person may experience and respond in the same way some times and altogether in different ways at the

Sri Purnananda swamiji with the Mother

Angels of mercy with the Mother

other times. Any bad incident happening unexpectedly creates intense fear and in course of time it gets diluted. When we hear of a train or plane accident, we express regret. We feel it more if we learn that some one known to us is caught up. If there is our kith or kin, we worry a lot and bemoan as to why this should happen to us. All of this is mental sport. All the worries remain hidden in the creases of forgetfulness. Every time they are felt as uncommon.

The mind perceives and experiences the world as full of sorrow, as a sea which is difficult to cross and as the darkness which does not yield. When situations improve and rays of light are visible, mind sees hope and settles down. A person who experienced life to an extent and who accepts the reality based on his experiences views life in its various hues. If a small child is able to think so deeply, it implies that after all she is not merely a child. It must have been an exalted state which is not easily comprehensible and beyond our reach. However glimpses of that state flash some times through her words, glances or deeds. Only, there should be some one who can grasp! That is all!!

In Amma's childhood these states were enveloping all around her without end. If one has to understand at least to some extent these states and origins of Amma, one should study how as an infant Mother has seen the world, how she interacted with persons, the situations that developed around her and how the beings responded and how human nature is reflected in these events.

Young Amma purchased some cashew nuts from a girl and gave away a portion to her. When some one around her asked why she did so, the answer Amma gave could have been given only by a Mother! She explained that the cashew nuts with the vendor are for selling and that she can not eat them! "Who will give her? That is why I gave" is child Amma's compassion-filled clarification! She further said, "You thought why I did so. But I felt that I ought to do so. See... how many view points for the mind!" she philosophized.

It is wrong to think that if shared it gets depleted. It is also wrong to think that it gets multiplied if shared! In fact what the mind is familiar with is misconception!! When Amma happened to meet an old beggar and his grand son, and a little later, the boy died. Seeing the old man who lost his grand son, a passerby remarked, "Do not worry. He relieved your suffering and gone". At that moment the way Amma responded was breathtaking. It is a matter to be deeply contemplated upon. "The death of grandson is painful to the old man. Prior to that, the pain was that of the boy! The world around which observed also felt the pain. When we are convinced that nothing is in our hands, the pain ceases."

The attribute of the mind is to be unsteady. Its natural penchant is to be curious. Contemplation is to think of suffering and misery in a different plane. All the responses that arise need not necessarily be of spiritual flavor. As the same incident and situation is viewed with a sense of 'reality' instead of merely as a humanitarian response, it is imbued with 'Tattva'. Addressing the old man weeping for the loss of his grand son Amma said,

"Why are you weeping? Is it because you lost your support? You are nurturing him for your satisfaction. Since it gave you happiness, you looked after him. Now you are weeping as you faced the difficulty suddenly. You fed him and took care of him as you derived satisfaction and happiness which means that you did it for yourself only. Now you are weeping as to how the body is to be disposed."

Man does every thing only for his own happiness. Loving some one also is for his own happiness. Misery is the quality of Jiva. Contemplation is a divine device culturally imbued. It is a straight royal road for elevating oneself. The incidents that occurred in Amma's tender child hood unveiled her motherhood. It is an unbounded state of contemplation!

Gracious Rays

It is a spiritual spring when the primordial energy which gave birth to the universe took a female form some ninety years back and moved on this earth. An embodiment of motherly aspect, she assumed maternal responsibility. It is the play of eternal consciousness. It is a historical and wonderful fact that in the southern part of India (south of Vindhya mountain ranges), in the land known as 'Trilinga Desam' (where three very important Saiva shrines are located), an Avatara arrived.

Whether it is abiding in the 'Sambhavi Mudra'

or surprising Mouna Swami of Kurthallum Peetham by revealing glimpses of her divinity or spreading grace, compassion and timeless intelligence which wafted with divine fragrance or making applicable Indian thought, tradition and culture to the society or explaining Vedanta in chaste Telugu, the language hailed as Italian of the East!... all these in her childhood! The greatness that was shrouded got revealed with the passage of time and from her thirties the entire society was drawn to Amma's lap irrespective of caste, creed or religion! The spirit of socialism was put into practice in the community that grew around her. It is virtually an abode of joy! Amma's life of about sixty years in the body and as all pervading principle in the later thirty years is an arena of applied philosophy.

In the sixty years of her sojourn, whatever Amma did revolve around education, medicare, serving the society, restoring traditions, individual development, evolution of personalities, ideal life style, states of liberation, compassion to all beings, seeing Atman everywhere. It is like a cool shade woven around noble thoughts. There, each one relates with the others and Amma is the prop for all!

Amma's Sankalpas have taken shape and today they are the torch bearers inspiring human race.

In the temples of education one can see the fire of knowledge glowing brightly and lighting many lamps.

In the temple of medicine several people are having a new lease of life by Amma's grace.

True to its name, the abode of Amma which is christened as the 'House of All' by her, has become a refuge for thousands of persons. It is considered as the birth place by countless people irrespective of their gender. It is a loving memory to all those who enjoyed Amma's affection in childhood and who became famous in later years. It is an exotic empire the memory of which fills the heart with joy. The fragrance of brotherhood and amity waft through the atmosphere creating an aura of happiness. Those who can subdue their ego and overcome sense of 'I' ness are rewarded with the knowledge of Amma.

The suffering caused by hunger is the most fearsome of all the sufferings. Amma's keen wish is that no one should die due to non-availability of food. The fire that has been lit in the kitchen some sixty years ago is still burning till today! The same feeling, inspiration and affection and loving attention can be felt even today in the Annapurnalayam which is the heart beat of Amma. It is an eternal stamp of love in human history.

It is not the happiness after death...

"The person who hears, criticizes. The person who sees, explains" so said Amma and it is universal.

A person who had the darshan of Amma even once will develop a sense of sweetness in life, the beauty of coexistence, the power in the perception of equality in all, faith in God, inspiration on human relations, pleasure in sharing, satisfaction in giving, strength in the traditions, cultural development, ability to experience life in right perspective, insight into dogmatic beliefs to keep away. All these grant clarity that spirituality is not about

happiness after death. This happens with out some body telling the others. There is no deluge of speeches to drown any one. In the process people are not afraid of getting misled by mere 'sayings' that are not practiced. The 'House of All' at Jillellamudi is a holy place which remained as a pious space immune to the external influences! Each one does his work and indulge in Sadhana. However the spiritual Sadhana that every one seems to be doing as 'One' is a unique sight to see.

"Is there a miracle greater than this creation?"

"Eat whatever you have with contentment and share affectionately with others!"

"Think that everything is ordained by God".

"There are people who can not live their lives. Help them. Entire creation is God. Serving the society is serving God. The contentment and happiness you get from such service is real wealth. Contentment is liberation". Thus goes the enlightening teaching of Amma like the 'Anahata Nadam', endless primordial sound. The teaching is alive and vibrant with vitality. The hand that protected and helped innumerable persons directly those days is still showering grace like the balm of cool sandal. It is still feeding all. It is caressing with love those who are in nescience. Fragrance of humanism is still in the air.

With the birth of Sri Rama, Ayodhya,
with the movement of Sri Krishna, Mathura,
with the arrival of Sri Ramana, Arunachala, because of Saibaba, Shirdi,

with Bhagawan Sri Sathya Saibaba, Puttaparthi,

With the arrival of Amma... Jillellamudi became a holy place.

Vedanta is to be lived rather than preached. To a contemporary society which is in state of total disarray, the memory of Amma is a ray of light; a moon-lit path; an inspiring colorful festoon. It is a spark of Jnana; a touch of humanism! Amma is a bright gem whose incessant grace extinguished the fires of hunger of millions which is comparable to an unprecedented Yajna. The gracious rays are a blessing to the human race.

It comes as a whiff of air over mountain that there is no commercialism but motherly affection even in these times. What ever lost is past. But what is still there can lighten the landscape and brighten lives. There lies the beauty of Amma and her Sankalpa.

Inspiration

An Advent descends on to this earth. It manifests. Whenever Dharma declines, the divine principle creates itself as an Avatar, redeems the generation and lays proper path for further generations. An Avatar's movements are with in the ambit of time, purpose, causation and work ought to be done. All Avatars are born. It is not a new thing that Avatars come as aspects like... a 'Amsavataras', 'Kalavataras', 'Archavataras', 'Prasannavataras'. 'Anupravesavataras', 'Avesavataras' and in many other ways. For all this, the reason is that the Advent can not be avoided. Amma's arrival on this planet is

surprisingly different. Shakti who is the origin of various gods, goddesses and the entire creation, when resolves to come in a human form, that is Amma! If the movements of Amma could be observed and experienced with a mellowed heart, the reason that could be found behind Amma's advent is the essence of ancient Dharma.

We should understand that her advent it is not for working out Karma but to listen to the difficulties of others and to show the way to overcome them which is the Tattwa of the Mother of the universe. That is mother's trait. She is always anxious to protect. All her concern is not for her but for the happiness of all!

Human as Divine

The desire of many Maha Yogis is to keep the world happy prosperous and peaceful. The Shakti which can keep the world happy is that of the Mother of the universe revealed as Time, Every thing and All that is there! Hence, as the result of their prayers, Iswari enters the world who gives comfort, happiness and every thing! The mother principle caresses the Jiva, draws him on to her lap, consoles, guides and relieves him of his sorrows, fears and sufferings thus making him inclined to Self-enquiry. It is the mother's Dharma.

Her goal is to annihilate the demonic as also the bewailing natures through her Darshan, touch, talk, grace, affection and love thus making him progress from the cruel, lamenting, human states to the divine states. Thus her aim is to mould the human into divine. The highest aspect is that ultimately she merges the being in her.

The Jiva undergoes sufferings due to his animal instincts. A beast feels only pain. It does not experience sorrow. Only human beings experience both. The feelings for Mother can alleviate both. Mother assuaged the sufferings and sorrows of those who came to her and gave them hope and courage. Addressing the Jiva in the animal, consoling, soothing, nurturing and giving it the fortune of Nirvana is the attribute of Parameswari. Amma did all these. Amma saw Atma in the crow, dog, pig, snake, and beast! Amma did not distinguish between qualities or castes. Her sojourn on this planet is a story of compassion. It is her natural state.

Guide to the wayfarer

The mission of an Avatara is to show the way, teach about the goal and make the wayfarer to reach the destination. The path Amma walked is the way that assures redemption to countless beings. Stepping on to that path is Sadhana! By repeating a Mantra and by following other austerities in the ways of Tantra and Yantra, desired results are obtained. But Amma brought closer and direct, the essence of Upasana and thus revealed mother's Tattwa! What results are achieved by austerities such as fasting and worship, such results are given away to all the beings unconditionally. In fact, boons are sought and obtained. What is obtained with out seeking is compassionate grace. All boons revolve around desires. Compassion is an unseen under current. It is only due to mother's blessings that longing becomes Tapas, awareness becomes Jnana, Karmas get dissolved, Bhakti which is likened to an unripe fruit becomes Jnana, a ripe fruit and individual consciousness unites with divine consciousness

Crowds Greet Mother

as yoga. The blessings also bestow peace, contentment, equanimity, desirelessness, the states which lead ultimately to experience love. If love manifests into acts of affection, then it is divinity.

Those grains of food are pervasive of grace

The morsels of food Amma offered are not merely balls of rice. They are enriched with the blessings of Amma and is her 'Prasad'. They are flavours of Jnana coming from the heart full of compassion. Each grain is an efficacious medicine to wipe out the Karmic bond. In the past, women came as gurus, philosophers, teachers, protectors of tradition and embodiments of Dharma. But only now came Amma who is motherhood personified showering affection like that of cool breeze from the sandalwood tree and with natural compassion towards the whole creation.

"Amma! You should be amongst us for some more time," implored Sadguru Sri Sivanandamurty. " Coming, staying and going are for the body. The 'I' is always there' was Amma's cryptic reply.

Purest motherly aspect was shown to the world by Amma who is Love embodied.

Oblation Of Mother

Human existence is filled with countless transmigrations are transgressions. In spiritual Sadhana, they are Yogas. What is in between is oblation. The life patterns of ordinary persons, extraordinary ones and even those with uncommon individuality enriched with spirituality revolve around transmigration, transgression and Yoga.

The negative tendencies such as nescience, impurity, anxiety and hurry comprise transgressions. Such a life is not useful either to the person or to the society. All human energies become powerless and lives are led

in crude, imperfect ways and finally shed.

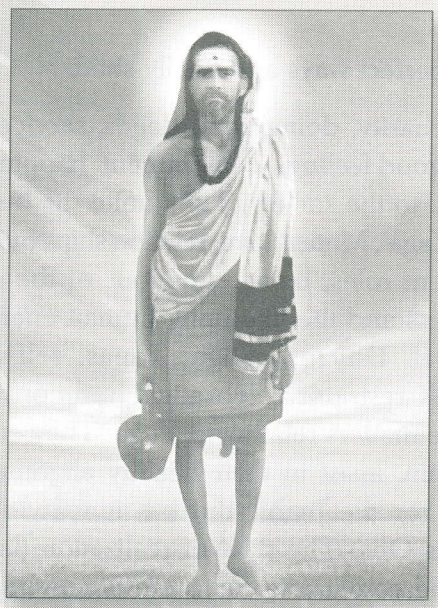
Generosity, charity, doing good deeds, service to the society, entertaining good feelings, contentment, happiness and the like are beneficial to the society. They unite the human powers in the form of 'Yaga'. Mutual love, relation ships built on supportive and dependent roles, being conscious of the society around, pure happiness and the like unify human energies. It is like a smooth travel. Dhyana, Yoga, Tapas, self-study, Satsang, devotion, self restraint celebrating traditions and following principles are matters relating to Yoga. They empower human energies within, assist in their healthy alignment and lead to inwardness. For the Jnani who has inner vision, there is no duality. All is One. The state of realization that One became many and the conviction that there is nothing different from him is everlasting, stable and abiding.

Whether Jnani has Karmas?

Tiresomeness can not be avoided by those in transgression. Those in the Yoga are yet to attain the state described earlier. Those who crossed everything do not experience anything but happiness. Whether Jnani has Karmas?! He has! He does the Karmas with out getting bound.

Whether he has Prarabhdas? Since Jnani also exists as the body made up of five elements, Prarabhdas can not be avoided. However, Jnani is not conscious of experiencing the Prarabhda.

As such, there won't be impressions on him. The onlooker may wonder, "Even such ones have Prarabhda!" Whatever



His Holiness Mouna Swamy
founder, Kurtalam Peetham

His Holiness Sri Raghuvaradas who propagated
the efficacy of divine chantings

Amma did during the sixty years is gracious Yoga! Since the appearance is that of a woman and since she had equal vision and was in a natural motherly state transcendent of caste, creed and religious divisions, each movement and action of Amma reflected the ideal synthesis of Yaga and Yoga. To a mother all children are equal. Their comfort, joy, happiness, future – why, everything will become better with her compassionate look. Food for the hungry, security to those fearful of life, subduing the ego of those who are egoistic were graced tirelessly by Amma. To those who studied well, new dimensions were unveiled.

Very words are great Mantras

Medical center, Sanskrit college, Annapurnalayam, Vatsalya-layam, Dhyana Mandir, Temple complex, Adaranalayam, Adhyayana Parishats – all are born from Amma's resolve. The journal Viswajanani is the voice of Amma's devotee children. All these are in Amma's 'Yaga' stream. Each made inroads into the society and attained distinction by fulfilling their unique role. The above are visible aspects. The influence Amma showed on the evolution of individuals into finer beings is immeasurable. When we look into and coordinate several contexts, several words become 'Maha Mantras' in the stream of 'Yaga' performed all her life.

- Mother of the Universe means Universe is the Mother.
- Think that some one is bestowing every thing.
- Due to that, the notion, "I am the doer" arising out of the ego is annihilated.

- What is not liked always appears difficult.
- Image worship is for concentration.
- For worshipping the deity, patience, sufferings are needed as flowers.
- Necessity is invaluable.
- What is thought will not happen. What is one's due can not be avoided.
- Eat with contentment what you have and share with others with loving attention.

When all that is Brahman, why aspire to see God separately?

Such words are like fresh flowers and reveal realities of life. Depending on seekers state, these principles of Sadhana enable Sadhakas to start Sadhana or end it by contemplating on them. Tirelessly unceasingly, Amma touched the hearts of lakhs of people directly and indirectly with her cool nectarine words. She is a complete and perfect Mother who disseminated love through morsels of grains which are the life-lines. Instant sacrifice, unconditioned love, ever flowing compassion, found their expression in joyful tunes through her words of celestial songs. Hers is 'Yaga' of cool words.

If wiping out tears, feeding to heart's content, talking with loving affection, drawing close should be the characteristics of Amma, then what Amma did is 'Matru Yagam', Oblation of Amma!

Marriage, Sacred Relation

Ancient times do naturally evolve into modern times. The attempts to disown our good traditions and try to own foreign culture and trends result in chaos and distress. The institutional edifice is mutated which results in misfortune. In the hoary Indian tradition, the institution of marriage is a strong and sacred system. It is an integral and vital part of the Indian culture imbued with healthy and civilized norms and directs the course of the society. Two persons hailing from different families and backgrounds living together ideally in wedlock from the time of the marriage is a phenomenon which the world

will have to emulate. Amma who is beyond the Dharma of any Asrama and who is worshipped by countless people as a divine being, can not be considered as a mere house wife. She verily represents the elderly figure of Vedic times who unveiled new dimensions in the institution of marriage in modern times.

Definition of the sacred thread (Mangala Sutram)

"To be able to transform the company of the spouse into a divine presence is wedding. That transformation is 'Parinayam'. 'Kalyanam' (marriage) is offering of undefiled mind to another'. The sacred 'Mangala Sutram' (thread with the 'Botlu' generally of gold, tied by the husband in the marriage) is symbolic of the feet and enables progress to achieve 'Ardha' and 'Kama'. Valuing each other's views, leading life with moderation, respectfully in a principled way in the spirit of symbiosis is what an ideal married life is.

'Wife is one who will conduct herself knowing the 'Bhaava' of her husband. A husband is one who behaves realizing his responsibilities.' The thread and the gold together form the 'Mangala Sutram'. The thread has to be kept changing while the gold is not changed. Gold is devoid of contamination. These two are representative of body and soul. Shakti is complete only when the thought and act go together. There is woman in man and man in woman. Marriage is a flag enshrining the twin creative aspects – the 'Ardhanariswara Tattva'. Love, devotion and offering... these three form the 'Triputi'. A chaste and pious house wife is one who has everything under her sway. Marital life does not teach compromise but teaches how to adjust. In

marital life, when human nature is exposed to situations, it is reflected as affection towards children, warmth towards guests and pure love towards husband. There is scope for implementing ideas of Truth, Peace and Love in the system of marriage. In fact, this differentiation is only from human perspective but is not for the creator. With out one there does not exist another. Love is contained in childhood, adolescence and youth but is in different states..! These words have to be understood by the modern men and women. If they can be implemented, there will be equilibrium and peace is certain to prevail. A perfect nation evolves out of living a life meeting the wants without deviating from Dharma. A Mahatma is one whose thought, word and deed are one. In the house, when there is coordination between the husband, wife and child, there prevails peace and where there is peace, there exist pleasure, joy and happiness always.

Married life is a life lived with Love

Married life offers scope to Love and share. The strength to meet problems, challenges, pleasures and pains, victories and defeats, unions and separations as also bright and dark phases.. is found here. That alone is life when all of these are in place.

When we single out as wife and husband, it is duality! When viewed as couple, it is Monism (Advaita). Meeting of the minds means harmony of two Bhaavas. Single thread (Eka Suthram), lone stone (Eka Sila) and the feeling of oneness of Atma (Ekatma Bhaavana) are concepts which strengthen the world. They are united forms of Shakthi. The woman enters the life of man and

she manifests in many roles. She becomes anchor in the life of man by understanding his mind. By depth of thought, by piety, by playing the role of minister in executing works and as mother while feeding she becomes integral. The man who enters the life of a woman is a force providing security and support in a cordial way.

To see mother in wife

Though east and west are juxtaposed to each other, they are same like the parts in a square. Amma says that wife and husband have to be similarly like that! It is a situation where life has to be lived with mutually differing Bhaavas. That is why Amma said, "If mother-in-law can love her daughter-in-law as her daughter and if the daughter-in-law can similarly love her mother-in-law as her mother, then it is real monism (Advaita)". This is a supra-normal view.

If the present day youth can understand the life of Amma and can live in that spirit, the institution of marriage stands with out crumbling. Factors like wealth and beauty are evanescent. Living together if viewed as a spiritual course, it becomes a constructive power which can lead any nation. The strength of Dharma lies in understanding and adopting. Any man, if he can address in some phase or the other his wife as 'Amma', it is a hall mark of an ideal married life! Sri Ramakrishna viewed Sarada Matha thus. The perception of Sri Nageswara Rao (husband of Amma) is no different. This is dual-unity!

Savant of Shastras

The phrase 'Sarva Siddhanta' (all doctrines) does not mean a collection of several doctrines. "Sarva" means Karta (doer). He is Iswara. Creation, sustenance and dissolution are the injunctions of Karta. They are bound by Time. They do no discriminate and they are forces which do not favour anyone in particular. One doctrine is that the Karta makes the world move season after season, moment after a moment. Though the components of a doctrine appear to be contradictory, whatever is happening is going on as per an order. It goes on according to its nature, its Dharma and its attributes. It has a

flow and rhythm. However its movement is incomprehensible. Its qualities are inequality, contradiction and incompletion. Pleasure and pain, darkness and light, desire and disappointment seem to be keeping up the creation. The doctrine is the root for carrying out that which is ought to be done.

Amma who fed morsels of love...

After all, what is the doctrine of Amma? Is it merely giving food and sending away? Is it only satiating the hunger? and nothing else?

"I can not help shedding tears if even one person suffers the pangs of hunger" so said Amma.

If everyone can share this anguish, there would not be place for hunger in this world. When the world is doling out food as charity, Amma fed innumerable beings with motherly love! A hungry man does not seek things other than food. A person who is satiated after taking food will try to know and experience matters hitherto unknown. He develops love and affection towards others and starts loving life. He overcomes hatred, enmity and indifference he nursed thus far towards the society and gets adapted to a peace-making approach. All his thoughts align themselves in the field of the doctrine and he gradually becomes a normal being having experienced the humane fragrance. He realizes the right to live and his responsibility to live for others as a social conduct. His mind starts experiencing what is right and what is wrong which enables him to view goodness in others in the wheel of life. This will help him to be good. As the discontentment gives way to contentment, he is

sure to go forward without his knowledge. Whatever happens after that is the natural sojourn of life! This is what Amma achieved! The doctrine of equality; a way acceptable to every one.

What about a person who already attained a state by doing Sadhana? What did Amma offer to such a person? She has shown the path suited to him to intensify his Sadhana and to experience Truth thus expediting the process of his Sadhana. To such of those who attained an exalted state, Amma's blessed message is 'to be in the state of witness!'

Amma's words to a Pundit, "With literary excellence, the state of desirelessness can not be achieved". It is infact the other way round.

To a logical question, "when all is done by God, is there nothing on our part?" Amma's reply..., "You may not do what you think but you are doing that is ought to be done. Then, where is not doing?"

Sankalpa (Resolve) and Vikalpa (ambiguity)

"Sadhana is what is possible. To be able to utilize all opportunities is Sadhana. This also is spiritual Sadhana" are Amma's words making the way easier to the ordinary persons. When a rationalist asked "Whether human being has no Sankalpas?"... "Why not? There are Vikalpas too. As long as there are Sankalpas, they are bondages. When there is bondage, pain is inevitable. When there is conviction that the Sankalpa is of Karta then there is no anxiety or agony"... Thus reconciles

Amma.

"Not having a sense of differentiation of gender or form is Brahmacharya" is the doctrine of Amma.

'Mental strength is courage', 'desiring is not merely wanting.

Not wanting a particular thing is also desire!'

'A person who knows how he can alone be happy, can never make others happy'.

"There is no doctrine better than humaneness.

There is no better feeling than affection.

There is no strength better than tolerance.

There is no state of happiness better than peace and contentment.

There is no God other than Love.

A human living as real human is in fact spirituality!"

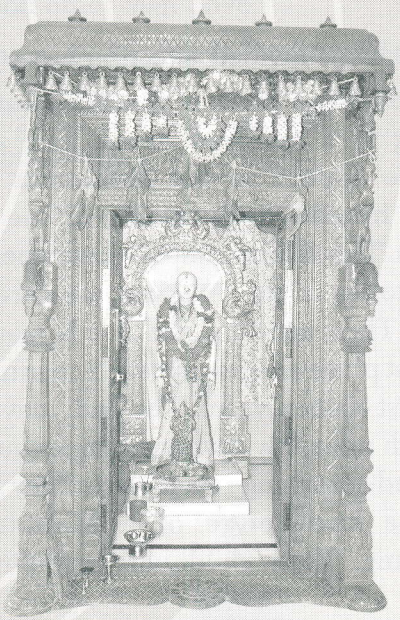
It is what Amma said!

It is what she practiced!!

The Mother in her Infancy

Human life is divided into six phases each phase radiating sixteen graceful features ripening to a hundred years. The same principle applies to the Mahatmas who assume human body made of the five elements. This fact becomes clearer when the divine stories of the Avataras are carefully studied. Their activities and deeds manifest in the first phase and are unveiled charmingly in the first sixteen years. The early days are filled with unearthly fragrance, super-human deeds and surprising revelations. They glow with the knowledge of a Mahatma's blossoming. Their childhood unfolding in

Sri Hymavathi Devi



The Divine Energy

extraordinary ways is full of wonders filled with joy and grace. When such life gets introduced to the world as a saga of holiness and the great one is experienced as a towering temple of all that is good, slowly the sense of skepticism gives way to belief.

The child (Baala) phase

Killing of the demon Thataki, releasing Ahalya from the curse, breaking the divine bow of Lord Siva are all wonders on the part of Sri Rama.

The childhood of Sri Krishna is replete with graceful sports like the intonations of a mellifluous tune.

Till Amma came to Jillellamudi, her husband's place, leaving her birth place, her childhood was a glorious and wonderful saga in which umpteen happenings reflected her innate Divine Nature. Such a vast and panoramic life is comparable to the shoreless ocean beyond the comprehension of human intellect. Before revealing herself to the world to shower great compassion as Amma, her early life was not merely a phase of childhood (Balya Kanda). It is a wondrous Bala Kanda (revelation of the divine as *Bala*).

Amma, at the age of sixteen months sat in Padmasan with half-closed eyes absorbed in deep meditation. It is not surprising that people who did not have spiritual insight perceived it as a disease. At about that tender age, in another context, young Amma sat beneath a pomegranate tree motionless suspending her breath, with her left leg forward and her right leg tucked in, her eyes resembling that of fish. When the relatives saw her in

this posture, they were surprised and afraid as the yogic practice was beyond their comprehension.

When asked by those who were perplexed as to what happened, tender Amma's reply... 'It is Sambhavi Mudra'. The reply is indicative of her super human stature.

When a cart man in which Amma was traveling brought some fruits and gave them to her, she calmly gave away two fruits to him revealing the state of motherhood.

While her tender feet were taking pretty steps, young Amma's eyes fell on the blind beggars on the roadside. Overflowing with compassion, she questioned herself what she could do to them and instantly removed her gold bangle and gave it away to them. Thus the natural effervescence of motherhood found expression more and more as she grew up. In fact the DivineTattwa was eager to unveil itself at every turn which of course was unbelievable to the rest of the world. But it is a historical fact that has to be believed.

Sri Mouna Swamy (who took a vow of silence) was the embodiment of Mantra and deep austerity. Vermillion used to flow from the divine hands of the Swami which cured many illnesses. For the welfare of the society he installed a Yantra in the Chennakesava Swamy temple underneath the idol of Sri Rajyalakshmi deity. While Amma was hardly two years old, she clarified that the Yantra kept by Mounaswami underneath the idol of Sri Rajyalakshmi is in fact that of Sri Raja Rajeswari, as she overheard the villagers debating about this issue. This revelation caused many emotions such as surprise, a little

intolerance for the prattle and even anger among the villagers who obviously were not aware of Amma's exalted state.

When chided by her own mother 'why all this to you?' Amma's enigmatic reply was 'Yes... because all are mine!' This kind of reply is unimaginable and beyond human realm.

Unalloyed happiness

What do these instances tell? They do indicate that these are like the seeds which manifest into similar activities. Such of those who come with a purpose – to serve a great cause, assume responsibility and without wasting time exhibit their Tattwa through such examples. All do not have the capacity to understand or the wisdom to relate. Thus such great ones who are beyond the ambit of mundane human thinking are ignored. When one opens up the mind and starts perceiving with insight, then the depths of the matters will become clear. With the new understanding, in the place of surprise wells up unalloyed joy. The drops of joy coalesce into a sea of supreme happiness.

Mother's Real Wealth

There is no difference between motherhood and divinity. Mother is the visible God who gives birth and nurtures. She is the spiritual truth abiding in Indian culture, contemplation and philosophic pursuit. Amma is the spring in all the seasons. She is the embodiment of compassion. She bestows the state of beatitude. All mothers are goddesses. Being a part of her being and sharing the five elements of her form, all the bubbling infants happily dancing are children for a mother. The relationship between mother and child is the arena of 'Advaitam', the oneness. A mother's happiness, wealth, contentment,

enjoyment and yoga are all in the welfare of the child. There could be difference in nurturing but there is no discrimination in her love and affection. Mother's sight lights up the path for the child. Mother's Sankalpa is the protective talisman to the child. Mother's thought gives Shakti to her child.

"Oh Gandhari...! Did you see any of your hundred children? The children who are not touched by the mother's eye sight are as good as dead. Did Kunti not stand by her offspring in pleasure and pain?" said Yogeswara Krishna. Tolerance, forgiveness, magnanimity, affection, natural compassion, pure love with out expectation in return are all sacred traits revolving around motherhood. Even an iota of joy offered by child is felt as a mountain of happiness by the mother.

Amma's assurance

Mother feels extremely happy when she sees her child not taking wrong steps. In the Indian tradition, Mother shows father to the child and mother and father show guru to the child. The guru shows the path to reach God. This order of mother, father, guru and God is the socio-spiritual order India offers to the world. The child should always be grateful to mother and father as they are the reason for his form. He should have loving attitude towards them. He should be grateful and mindful of the guru who blesses him with Jnana. He should not forget the Karta who is the cause of his very existence.

Fish protects its children by its mere look! Like the tortoise, bird etc., a mother protects her children by minding them. There is no change in this precept from the beginning of creation.

Padmasri Emani Sankara Sastry Veena Exponent along with his daughter Vidushi Kalyani with the Mother

Padmavibhushan Mangalampalli Balamurali Krishna being blessed by the Mother

Now the question is whether the child can be in this way always. The answer is, the child should be so.

When Amma was very young, she happened to go to the sea shore alone. The waves and water sprays splashed when the relentless waves broke on the shore presented a great spectacle. The dim moonlight above reflected the waters resembling the waving of camphor in the presence of God. At that time, a fisherman saw young Amma bedecked in jewelry and all alone. Greed and acute longing for gold overcame him, made him cruel, prompted him to approach Amma and relieve her of the jewelry. Not only that, fearing that she might tell others, he picked her up and tossed her into the sea.

He was restless while Amma was calm and quiet.

He was afraid while Amma stood fearless and protective of the thief!

The fisherman stole due to poverty and Amma overlooked the act out of compassion. When the mutually contradictory energies came face to face for a moment, the sea suddenly drew in the fisherman while Amma was ashore riding a wave.

While Amma's benevolent look fell for a split second on the drowning fisherman, he was on the shore as if protective hands lifted him up from certain death. Realizing that he owed his life to Amma, the fisherman fell on her tender feet, repented for his misdeed and begged for her pardon. Amma said, "What ever you took is yours only! You have come back alive. That is enough." In this incident the fisherman saw Amma as a mere

child but Amma saw him like Meenakshi (deity having eyes like fish) and protected him. She ignored the sinful act. She unveiled the very essence of motherhood silently, naturally and gracefully. A humane deed or a divine dispensation!

Enjoyment is always a slave while yoga is always the emperor. A mother always is truth consciously.

Transition Is Transformation

Death is change. Body undergoes change. That one which is all along in the body but not visible and which is beyond the reach of mind, that which is not amenable to anything but unchanging, absolute and ever shining – the eternal Atman. Though the shastras are propounding this profoundly, the death of a person is causing only grief. When Dasaradha died, Sri Ramachandra was far away. When Lakshmana lost consciousness to the onslaught of Indrajith, Sri Rama was worried about Lakshmana. Till Hanuma brought Sanjivani, Sri Rama felt extreme grief. There is no instance of Lord Srikrishna being affected

by any one's death. The state of equanimity of Sri Adi Sankaracharya at the time of the death of his mother is the state of Advaita. Sri Ramana Maharshi on the death of his mother Alagamma said, "All is over. Let us get back to our activities. What is there to entangle?". His abiding in such a natural state is known to the world.

Death is nothing but a change. This is a natural transition.

Jnanis perceive death as a natural evolution. This is a view point which the world can follow. As personified motherhood, having shown affection on countless people in the world, Amma said, " I gave birth to all of you and gave you away to your mothers to bring up. When we see whether Amma followed the philosophy or merely taught in the light of such a profound declaration, we observe that what she thought, taught and what she implemented is the same. The death of Amma's daughter Hyma is a divinely ordained wonder of wonders in the contemporary spiritual history.

It is said that the son of a king has to live long to bear the burden of the sins of his father while the son of the sage need not live long. Since the sage does all good deeds, there would not be load of sin to be borne and worked out by his son. The son of the sage does not covet even if he is alive. Thus even after the death, he is alive.

The son of a hunter faces struggle every day. He is made to die or live. From the ancient times till the modern scientific age, thoughts about death and the lives after the death are going on. It remained beyond the grasp and shrouded in secrecy though

appeared within the reach of understanding!

Jnani is not swayed

Annamacharya sang, " Oh.. To how many this Jiva belonged and to whom this Jiva is related!... The bonds that tie the bodies are broken along with cessation of the bodies". To know this is not difficult. This is experienced by ordinary persons and Sadhakas more or less the same way. Jnani however is different. That is an attitude where no reaction is seen. In case of Avataras, it is totally different. For them, whatever happens in the world is a celebration. Nothing gets attached to them.

Hyma, the daughter of Amma is an extraordinary person. Her responses to the beings around her, her tender human relations towards all were intense, unusual, compassionate and vibrant with love thus placing her on a unique footing. Her goodness, poise and pleasant, peaceful countenance were soothing. In course of time when she died, it was a big blow. In fact, the human birth itself is a blow. When we examine whether this event impacted Amma who showered motherly affection on many or whether it is a part of celebration, we observe that whatever Amma did in such a situation was like what an Avatara would have demonstrated!

"More than the goodness of Hyma, the excruciating pains she experienced moved me. I have put her in Samadhi in the same way I gave her milk in her childhood. There is no end to the consciousness though there is end to action." These words of Amma reflect the state of Achala.

The accidence of Birth and Death is for the being. Existence is the real state of Atman.

Till the previous night, Amma was involved in the activities related to Hyma's Maha Samadhi (consecrating and interring Hyma's body) and the next morning she participated in a book release function, took the holy water in Sri Hyma's temple along with others, blessed those who gave her wedding card and participated in the daily activities as usual. All this reflects the natural divine aspect of Amma. Though Mahatmas move around seemingly entangled with the world, with bodies comprising of five elements, their lives give out the message! Each instance has to be viewed to grasp its inner meaning and message so as to get inspiration rather than experiencing it as a mere occurrence.

One should not imitate Guru and Mahatmas and One should not remain without following Guru and Mahatmas.

Thus, following, complying and experiencing, one hs to make intense effort to know the Self. This is (Sadhana) Spiritual Practice.

Sun's rays emanate from the Sun.
Moon's rays emerge from the Moon.

As the golden ornament comes from the gold, Hyma who emerged from Amma is no different from Amma!

In fact, Amma and the infinite creation also is One!!

The Personification of Upanishats

The essence of the teachings of Ithareya Upanishat i.e. the bearer of the universe, the nether worlds, microcosm and the universe reflected in a microcosm is Amma. She is the beginning and the end! The great cause in which the world snuggled together!

One should live life of a full hundred years! Live together, witness the great light beyond and contemplation is what Isavasyopanishat explained like Amma!

Amma propounded 'I am the I as the I' which is the commentary of Mundakopanishat!

"All is the movement of Atman. All that exists is Atman. All has to be realized here and now" said Amma like in Kenopanishat.

When she said "Unfasten yourself and enter the state of equanimity', she is Swetaswatara!

Amma proposed that the universe is full of the primordial sound, that sound and silence are manifest and unmanifest; reach the Nami (the one with a name) through Nama (reciting the name), in doing so, the Nami will hold you" – These words of Amma are akin to the sayings of Mandukyopanishat!

"Do not regard food with contempt; do not waste food; grow more food and share it" is the refrain of Amma. "As food is the basis for the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas (sheaths), it is not different from Brahman" said Amma. This is the essence of Taitttiriyam.

Amma is Prasnopanishat as she suggested intense Sadhana to be performed for Jnana. Amma indicated that one has to experience Atman by meditating on the Omkara (primordial sound)!

Amma indicated that life should be lived in a spirit of discriminative enquiry, that all that exists is within us, that the fear of death has to be conquered, that before death and even after, we are Videhis (beings not bound by body) and that we are indivisible 'Atman'. So said Kathopanishat!

It is natural if Amma is called as Amma. Even though called as Anasuya, Rajarajeswari, Jagatjanani, Matrusri and Viswajanani,

she is Amma! Husband, children, relatives and household – all together is a person's family. In a family situation, difficulties, ups and downs, pleasures and pains, wealth and poverty – all this cannot be avoided. But while staying in such a world, attaining the otherworldly experience of being one with the Atman; retaining it; living like a pearl: like a shining diamond; being the personification of 'Aindri Maha Vidya'; dripping with causeless compassion; giving happiness to the world as the principle impelling 'Advaita Bhaavana' and as the manifest life force which is life-giving by nurturing the Annamaya Kosa with morsels of food, as Amma, as all that is, as the source for all beings, as the solace to all beings who are like infants in the infinite motherhood of Amma in the fulcrum of the universe, Amma did every thing naturally. Amma means Jillellamudi Amma!

The village, Jillellamudi Amma chose to guide the universe is near Bapatla in Guntur district in the state of Andhra Pradesh, India.

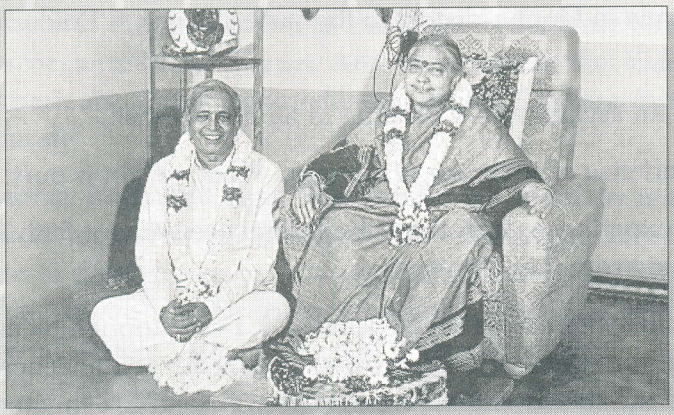
Asram is an asylum and a blessing to all the worlds!!

The experience of someone is not ours. What we got is ours.

Without experience, faith is not built. Practice without faith is like running round in circles.

I saw Amma when I was twelve years old. I was stopped by an elderly person when I tried to go in anxiously out of innocence. He asked me to stay out saying that he will send me in later. But even before he went inside, the words of Amma, "Bring

The Mother at the door step of the poor



Master E.K. with Mathrusri

him (me) in, I only called him" were heard. Surprised, the elderly gentleman took me inside.

I saw Her then!! She sat on the cot. She sat on a small cot! There were four or five persons around. She looked like my grandmother who always used to pleasantly smile.

She is like the yellow chrysanthemum flower, like turmeric statue and like saffron flower. With the memories of my grandmother, tears started flowing from my eyes. Then she drew me close and sprinkling drops of scented water on my head said, "Tears and scented water both are water. I am your mother and also your grandmother". She took one banana. While peeling the outer layer she said, "Unless you remove what is visible from outside, what is inside cannot be seen. Unless what is seen is eaten, hunger does not subside. There is no peace to the being until hunger is satiated." Saying this she fed me with pieces of the fruit. When I stretched my hand to receive the fruit, she said, "Amma loves to feed like this, open your mouth".

"How many times you must have recited Hanuman Chalisa! The grace of Raghuvaradas is abundantly on you!!" said Amma. While I am being fed the fruit, I once again remembered my grandmother. She is alive but staying away. That is why she came to my mind.

"Do not go anywhere. You came only for me. You came alone. Are you not afraid? Have food in the afternoon and go" said Amma. I was with Amma till the afternoon. She was speaking for a while and keeping silent for a while. While she was speaking, there was 'Mouna' and there were innumerable words

when she was in 'Mouna'.

Meanwhile, it was time for food! She made rice balls and kept on putting them in my mouth... again exactly like my grandmother! A thought came that in the process, her fingers are getting soiled with my saliva but I did not express it." What is there that is not touched by Brahman! Mother likes and wants it this way. This is for my satisfaction" said Amma enigmatically. A little while later she suggested that I may leave by that evening.

That was the first time I saw her. Before leaving Jillellamudi, I went into her room. The cot on which she sat was like the throne of universe. She was like the 'Tripura Sundari' (the immensely captivating deity presiding over the three states) while sitting cross legged on the cot.

The big round vermillion mark in between her eye brows was like the Sun shining on the East. The long line of beautiful bangles she wore on both the hands were like the primordial sound which assumed that form. The silk sari she wore was like the eight directions of the creation enveloping her.

"You are for me, I am for you" she said pleasantly and gave me a bunch of grapes and a ten rupee note. She stood up, came out and saw me off.

My mind started replaying all that happened and in wonderment, it started analysing...

'She called me inside while I was outside even before she saw me! While saying that she was my mother and my grandmother, she also revealed that I grew up with my grandmother!

Grandmother is obviously mother of mothers!!' I reflected.

Who told her that I recited Hanuman Chalisa countless times? How does she know that I started reciting Hanuman Chalisa by the grace of Sri Avadhutendra Saraswati (Sri Raghuvaradas)? How does she know that I came alone?

I came to know later that she knows everything.

I went to 'see' her but received her Darshan. Darshan is different from seeing!!

I regarded her as Amma from that moment. I cherished her form as Amma i.e. the mother who drew me on to her lap and fed me morsels of food – than her as the Devi wearing all ornaments, trident and gave darshan in later times.

Somehow I felt happy relating to Amma as her child than having a worshipful attitude! Even after all this, I did not prostrate before her.

Having been in Amma's lap, I didn't feel like seeing her differently from me.

Amma is the forest honey!
Amma is blissful beauty!
Amma is complete Advaitam!
Amma is me!
I am no different from Amma!

Amma is the confluence of infinite power and complete motherhood in limited form. What all that is in the path of Amma's worship is complete Advaita. Amma is a divine

example of the Sadhana towards complete Advaita proposed by Sri Adi Sankara and in recent times Sri Ramana Maharshi.

Amma's life is full of Advaita in Karma, Advaita in Upasana, Advaita in Jnana and Advaita in Vairagya!

Since she has Samsara, it is 'Karma Advaitam'. Since there is worship of deities, it is 'Upasana Advaitam'. Truth, Jnana, Infinite Brahman is the path of Nivruthi. Since that is also there, it is 'Jnana Advaitam'.

Amma taught that nothing is permanent and holding on to God consciousness only is permanent and as such it is 'Vairagya Advaitam'.

All - Knowing

Kapila who propounded Sankhya Yoga is omniscient. Sadasiva is 'Sarva'. A compassionate person is not compassion. Like wise even a person who is very knowledgeable is not the Knowledge. In mundane circumstances a person who is knowledgeable is known as the all-knowing. If a person knows what he Is and abides at That, he alone is 'all-knowing'. The one who knows Atman should be Atman. That is completeness. An incident may be recalled here to experience Amma as the all-knowing.

Amma who is aware of everything...

This incident occurred four and half decades ago. Strengthening this experience, another one soon after!

A person desirous of Amma's Darshan reached Bapatla town near Jillellamudi. He planned to have some snacks in a hotel, have Amma's darshan, and go to a movie on his way back home. However, on boarding the bus, he realized that he lost money and that the change remained was just sufficient to reach Jillellamudi. On his reaching Amma's abode, within minutes, Amma sent word for him. Looking at him she said, " It is all right Nanna (dear)! What you got only was lost. You are having money enough for several generations to live happily. The person who took money from you may be struggling to pull on. Take meals here. What is there about movie? You may watch movie some other time. Go back home happily. "By the way, is this not your surname? Are you not so and so? Were you not from another house-hold? (given away in adoption)" Amma reeled out information of his elders and brothers and he was utterly surprised.

Only what is necessary should be given...

'What you think will not happen. What is to your lot can not be avoided' is the axiom of Amma which contains distilled wisdom. Not only that. Another of Amma's sayings is 'Necessity is valuable'. All valuables are not needed by us. They won't come to our rescue. Our wealth as also knowledge will satisfy the necessity of some other. Their existence will have a value if they help in the journey from nescience to knowledge (Jnana).

Man needs food to quell hunger. For an afflicted person, consoling is necessary. For a person in sorrow, happiness is necessary. For a person in distress, helping hand is needed. In that moment, necessity only is valuable. In one context when a beggar woman was given a coin instead of food, Amma questioned, "Whether coin becomes food?" She advised with a voice dripping compassion that the beggar be given food. At that time food was the necessity. That only is invaluable. A coin does not have value at that moment.

Another experience!

If the mind is clean...

A person came to Amma. While narrating the details of his foreign tour he said, "Amma! I had the fortune of carrying our national flag in Russia and I had the opportunity to tell them the greatness of our country which gave me immense happiness". Amma interjected and said "Yes of course. Why did you not tell about the woman at the end of the line who fainted and about doctors arriving?" He was surprised and asked, "Amma! How are you able to tell you of the incident that happened in the far away Russia as if you have seen? How is it possible?" If the mind can be kept clean and simple, everything can be seen. It is a small siddhi. Seeing things which are far away (Doora Darshanam) and listening to far away sounds (Doora Sravanam) are not impossible. But the mind has to be pure first of all. Whether Time and Space are apart from us!" clarified Amma and fell silent.

Karta decides

"Siddhis are not natural" said Bhagavan Ramana. Cognizing them is not good for the Sadhaka. Many things keep happening without our intervention. One has to remain a witness. In the process of Sadhana, many siddhis do happen. If stopped there, it is impossible to reach the goal. As such, there should be intensity, concentration and aspiration to reach goal. Any siddhi has to be viewed as the indication of the divine power and is not for exhibiting". When the individual mind is connected to the universal mind, what happens in any corner of the world is experienced by the person with such a mind. Siddhi is the pleasant experience like that of the cool breeze caressing the body momentarily. Only if the siddhis are useful to the welfare of the world, they have value. That is needed by the world.

Above all, the Kriya (action) is getting created from Karta who is the refuge of Shakti, thought follows the Shakti, word arises out of the thought, and deed (Karma) makes practicable the word. Thus it is evident that the workings in the world have been decided long ago. Karta is the one who decides. Karta coming as an Avatara with a body comprising the five elements is also under the sway of Time. His movements are in accordance with the natural laws. Amma confirmed to this norm even though she is beyond Time and Space. Even though omniscient she appeared ordinary, though she is embodiment of siddhis she behaved as the personification of pure motherhood, though beyond attributes she is boundlessly compassionate. She moved showering causeless affection as the Mother of All. Instead of embellishments, she preferred responsibilities. Having lived thus, she showed that humanism is the way. Amma is all-knowing. Amma is completeness.

Only One Field

Getting clarification for a doubt does not mean that it is the correct answer. Even if there is an answer, the matter may not be evident. All the worldly matters create belief as they are within the purview of the mind. If belief in God has to arise, mind should be transcended. The process of transcending is Sadhana. At the end of the Sadhana, the real experience dawns that all that within is Brahman and that there is nothing else. Each one will have to achieve and own 'that' which is in between the actual state of existence and one's mental perception.

The effort that is done in search of finding out the Kartha who is the cause of the creation that is visible is Sadhana. This happens...

- through artistic expression in case of an artist
- by composing the Bhaava in letters in case of a writer
- through emotional expression of a poet
- through the skills of imagination of an adept painter
- through severe penance of an aspirant (Tapasvi)
- by the performance of Yajnas by the Somayaji
- through devotion by a devotee

The view of the scientists of physical sciences is different from all the above. Their way of thinking calls for demonstrable answers. The answer they receive should be compatible to their thinking process. Till the actual issue is understood, the effort goes on...

Amma's words – a bridge...

Dr Sripada Pinakapani who lived to a ripe age was an accomplished medical scientist. He had the darshan of Bhagavan Satya Sai Baba several decades ago and had intense discussion on matters relating to traditional music. He spent his early days in spiritual practice mostly at the divine feet of Puttaparthi Swami. Dr Sripada Gopala Krishnamurthy, brother of Dr Pinakapani reached Jillellamudi. He is a physicist Doctor by profession and his nature is constant quest. His entire quest is to know the

Truth. The flow of thoughts of Dr Sripada was always towards sighting the arena of Atman concealed in the words of Amma. The attitude of deep enquiry brought Gopala Krishnamurthy to the feet of Amma. But Amma is not a matter easily amenable for research. As a Sadhaka what he did was to remain a witness to various happenings – trying to fathom deeper levels of meaning by observing every response of Amma and make Amma's philosophy available to the world. All this effort is not only Sadhana but a great offering! It is the 'Gracious Gift' he offered to the world. All words of Amma are parcels of gifts.

Nishkama Karma is perceiving everything as a service to God without expecting anything in return.

The conviction that impulse is that of God is Bhakti.

Jnana (Knowledge) is having the firm view that Kartha is infinitely powerful.

Experience is Jnana.

That itself is Guru and 'real' (cognizance).

To observe Lord's will in every movement is Rajayogam.

- The creation out of Sankalpa, universe, world, Samsaram and person – all these emanated from 'Sat'.
- Midhya means, the one which constantly undergoes change. That is matter.
- What all that is visible to the eye in the world is the shadow of consciousness.

- The state of Samadhi is that when all the organs, all the states, all the experiences are in equilibrium.
- Shastra means memory.
- To say 'yes' to oneself (acceptance of every thing) is itself a Mantra. Having done that, if it is applied, it is like a great weapon.
- Meal (Bhojanam) and diet (Aharam) are different. Diet is enough to keep the body alive.
- What all exists is Love. It is expressed as Bhakti towards God, as affection towards progeny, as compassion towards other beings and as infatuation towards the worldly affairs.
- Liking for God from childhood grooms one for higher things and Keeps one away from complexes.
- There is a state of thoughtlessness between one thought and another.
- Spirituality and materialistic science are two states. Spirituality is thought about while science explains the details of what is seen.
- Prayer is that in which all is thought to be One and aspiring for the welfare of All.
- Having a steady feeling Bhaava is real intelligence. When that situation is achieved, there would not be speaking and hearing. What remains is existence.
- Forgetfulness is death.

Like this, if we can understand the greatness and profundity of Amma's thousands of sentences, we can appreciate how beautiful Vedanta sounds in Telugu language, Italian of the East.

When the source for words is fathomed we understand that Matter (Padardham), Spirituality (Paramardham) and Reality (Yadardham) are the basis. Out of these three states, the material science invokes thought and makes us run. Experiencing the Reality leads to thoughtlessness. It stops the run. The play has to stop. That is the end of the quest. Then the internal voyage starts. When one is able to hear the 'Anahata' unending, incessant and perpetual sound which is beyond arguments and counter arguments, there remains silence. The ultimate meaning of life reveals itself.

Blessings under Amma's shade...

From Einstein to Abdul Kalam, the sojourn is along this route. Gopalakrishnamurty is no different. In the quest for higher knowledge, for intensifying his research, as a true seeker who chose intense inquiry as his Sadhana, he went to Amma. He knew himself in the cool shade of Amma comparable to the divine wish-fulfilling tree. Gopalakrishnamurty who believed intensely and strongly the propositions of physical and material sciences at last was steadied in Amma's presence. Amma blessed him with divine inspiration and the border line between 'scientific' and 'unscientific' was blurred with which the Upanishadic saying 'Sarvam Khalvidam Brahma' (All is That) came to be exemplified and appreciated by him.

Renunciation

Sanyasam (renunciation) is equipoise. It is not holding on to certain things rejecting some other things, assimilating only certain concepts and living in a limited circle with indifference to people around. While staying in the world, reconciling with the other-worldly, experiencing happiness in physical, mental and spiritual planes and living life in a joyful manner is what Sanyasam is. The state of Sanyas should enjoin the mind with the constant thought of Parabrahma and enable one to experience with happiness an ideal life which should inspire others.

Sanyas should make the world move from a state of mental disharmony (Vaikalyam) to the unique state of Kaivalyam.

In the society there are many kinds of gurus —

The Bodha gurus who preach,
The Loka gurus who unveil the worldly life,
The Suchaka gurus who give suggestions,
The Mochaka gurus who open the path to Moksha,
The Vachaka gurus spreading knowledge,
The Nishiddha gurus stipulating does and don'ts.

When so many kinds of gurus are going about their ways, several cross roads are created. Only a Sanyasi who is abiding in Self is competent to reveal the reason and the purpose of existence and point towards the exalted goal of life.

Amma said, —"What you do cannot be an offering dear! Whatever you do is to be done with the sense of offering. In a similar vein, Amma said, "Is there something like taking Sanyas? What is needed is to remain a Sanyasi".

Belief means...

Belief is not like the clothing we wear. Belief is the firm view point (Bhaavana) which is undivided. All worldly beliefs are woven around necessities. They keep on changing with the passage of time. A true belief should not be contaminated by commerce. Only when a firm belief that there is a Kartha (doer) to whatever that is happening in the world, there develops a sense of non-doer-ship. When that happens, the sense of ego disappears and with that starts the Atma Bhaavana. Then the

mind acquires equipoise. If the state of Sri Sankaracharya, Bhagavan Ramana's experiencing the Atman, the quest of Buddha, much before them the teachings of Yogaacharya of the universe Yogiswara Krishna and even before all of them, the mental renunciation of Sri Ramachandra are observed, it becomes clear as to how they followed the dictates of Kartha, how it will be if followed and how the lives will be fulfilled.

According to Amma renunciation is not merely leaving something but not holding on to something else! That is why in one context she said, "I can remain wearing (even) gunny not necessarily Binny (silk sari). That is the mental renunciation.

Like the river....

Any one's life is like a river. It is a vast sea for the likes of Amma. Its goal, attribute, nature is to include everything. Even though several rivers with sweet waters merge in that, the sea will not lose its natural salty state.

Though many scolded and insulted her, she experienced all with a sea of compassion. Amma, while remaining a house wife achieved equipoise by...

making the principle of Vedanta understood through her own example, accepting agony and frustration equally, by seeing humanism in all without following caste or creed,

by speaking the language of the heart while conveying profound intrinsic truths leaving out verbiage,

by unveiling philosophic principles: eg. If Prajnanam(

Knowledge) is Brahman, Ajnanam (nescience) also is Brahman,

by proposing that the mind is not different from God and the Mantra which evolved out of repetition done by mind is also God,

by revealing the great truth that all the letters forming the Mantra are sound forms of the divine,

by questioning as to why Yama (the lord of death) is also not God when

Brahma (the lord of creation) is God.

Thus with precepts of the above nature, while leading the life of a house wife what Amma achieved is –Samanyas.

Not keeping anyone away...

Amma's Samanyas does not keep out any one different from her. Dog, cat, snake, cow, mosquito, ignorant one, learned one, Sadhaka, researcher, Jnani, vijnani, pollution, birth, death etc. are all in thought process but do they exist? All that is there is Atman! Kartha is making do everything! In this no one has any role and involvement. With this exposition, Amma exhibited balanced display.

To the extent the lotus leaf keeps away the water drop on it, it is Sanyas. The water drop on betel leaf while cleaning the leaf and making it soft gets chewed in the process of preparation of the Tambulam and loses its existence. What is it when it is spat out in the end?

Sanyas is a noble Bhaavana of coordination of all! What Amma followed is Samanyasam. She is the garland of green leaves at the doorway of the Asram of the family.

Mind Is God

The mind of 'Jiva' is a powerful goddess. Every thought that emanates from the mind is a form of goddess. Thoughts are innumerable. The Jiva who can subdue the mind is victorious over gods. The one who can stall and order the goddesses must be endowed with a pure, perfect and divine mind. As such the Brihadaranyakopanishad states that mind is God.

The mind which cannot accomplish this is a devil! That mind is devoid of kindness. When the thoughts are experienced as they are, bereft of culture and positive evolution, they

Looks beyond

coalesce into a deviant mind and manifests without sympathy and empathy. Whatever the deeds that result from such a state of mind will be meaningless and painful.

The words of Amma spoken now and then are laden with pure intelligence. They are blemish less and refreshing. Spoken from a state which transcended and conquered the mind, the nectarine words of Amma are exquisitely sweet to the core and generate ambrosial thoughts.

One who experiences life weeping will seek the advice of the one who experiences life joyfully. Thus Amma reveals the state of mind of both and clarifies that experience is there for both though the way they experience may differ. In other words, one is experiencing with awareness while the other is experiencing unconsciously. The one who is aware is not attempting to wriggle out or resist. He is alert and aware. While experiencing through a mind imbued with divinity, he remains a witness to the experiences. With a divinized mind he is able to remain as a witness experientially with equanimity and thus not swayed. Thus in that state there is neither pleasure nor pain.

The one who is not aware is subject to many vicissitudes and is unable to fully experience any thing. The devilish mind harbors negative tendencies. Abnormalities such as extreme elation and sorrow, lack of clarity, anxiety, boundless attachment, unbridled egotism, endless jealousy and impurity abound. The person with such a mind experiences continuous worry.

When the person who is 'aware' meets the one who is not 'aware',

the former gives solace to the latter and shows the way and momentarily at least worry is overcome.

When Amma was asked what volition-less ness is, Amma replied " When everything is created from Sankalpa (volition), then the entire creation is happening non-stop, when the volition as also creation are relentlessly going on , there is no scope for volition-less- ness. As such, for the one who is creating, all that exists is not devoid of volition. It is because universal mind is God and his creation is selfless.

As the mind of Jiva is not of that state, the thoughts are selfish and self-seeking. Hence in the process of Sadhana, Jiva has to restrain the mind, slow down and regulate the runaway thoughts and overcome selfishness. With this and by surrendering thoughts to the higher power, the state of volition-less ness is achieved. This is a 'siddhi'. When it can be sustained at all times consciously, the state of volition-less ness is established. This process is not thought out philosophy. It transcends the mind and is a pure state of contemplation.

Human love is bound by limitations. The mind which showers limitless, unbounded love is God.

Mind becomes God when it becomes All and does not distinguish any separate entity.

The mind which is swayed in dualities is human.

The journey from duality to oneness is Sadhana.

If the journey has to progress properly, mind should acquire

divine traits such as courage, inner purity, restraint, sagacity, self-study, penance, non-violence, truthful talk, following Dharma, anger-less ness, peacefulness, pleasant countenance, mercy, softness, stable mind, luster, forgiveness, tolerance, sense of equality, coordination and gracefulness. The mind imbued with the noble traits looks towards dispassion. All this is necessary because even with intense Sadhana and despite reaching the Kadamba garden, the animal mind doesn't stop its movements.

All is in 'seeing'. All is in thinking. Both are intertwined with the mind. Hence mind has to be carefully nurtured. Without knowing the state of mind and without transforming the mind into God, is it proper to lament that God is not seen? When all that has to be done has to happen inside, if searched incessantly outside, the one who is making do all this remains elusive!

When the mind can be kept enjoined with the 'Source', being aware of the 'Source', divine sport, absorption, glory and grace can be experienced as one!

After all, the question arises whether Amma read 'Brihadaranyakam'.

Amma is 'Brihadaranyakam'!

Intelligence Flows...

In the ancient quest of Dharma, rebirth is one principal issue.

The traditional spiritual thought is that birth is taken again and again. We hear several hypotheses that the firm idea at the time of death is the foundation for the next birth and if death occurs before completing the Karma and Prarabdha, in order to experience them, there will be rebirth. It is also said that till liberation is attained, there will be rebirths. If we contemplate deeply, from the womb of mother till the tomb, the body, undergoing change is reaching the state of death. As such,

it is evident that it is the body that is dying. Since it is made of the five elements, it is again merging into the five elements. Hence death is a great secret marvel of creation limited to the body. It is a transcendental evolution. This transition is the yoga inevitable to all Jivas.

Philosophic enquiries state that Atman which is all pervasive which water cannot wet, fire cannot burn and wind cannot blow is neither born nor dies. The wholesome thought of Advaita is that all that exists is the Atman. Sankara Bhagavatpada said that there exists nothing separately as the Atman. It is a strange paradox that the body which inevitably dies and the Atman which is not touched by death coexist. However that is the reality. Now... to whom is the rebirth? To the body or the Atman?

The 'I' introduced to Swetaketu by Uddalaka,

The 'I' Sanatkumara taught to sage Narada,

The 'I' on which Ashtavakra and Janaka contemplated,

"If you know the 'I' you know every thing" is the relentless teaching of Ramana Maharshi in which state he abided,

Amma propounded a state beyond the three states by proposing succinctly "I am the I as the I".

Whether the I is bearing the body?

Whether the body is wearing the I? Out of the two to which rebirth cannot be attributed?

The Aham awareness is the confluence of Icha, Kriya and Jnana.

It is filled with wholesome Vijnana and is beyond the mind, intellect, Chit and ego ness. The I which is presiding over all organs and mind and which is origin and also impels, is synonymous with Atman.

One moves and the other one makes it move. The one that moves will have to stop. The one which induces momentum does not stop as it does not move.

The Karmas and experiences related to them get settled as of then! Then and there!

As it is felt that 'Janma' is for experiencing –
as whatever that is past is only memory –
as attempts are made to justify happiness, fear and suffering etc, it is felt that the 'past' remains.

At the body level, the process of creation and dissolution of several lakhs of cells continues. Any gap between one breath and another is certain death.

The gap between one thought and the other is death. In that state its name is forgetfulness. The various states in life, the acquaintance in those stages and the persons – all go into oblivion. They remain as memories. Amidst all this turmoil, the I remains stable without being subject to any change. Drawing curtains over these arguments, the essence of Parabrahman which is formless teaches how it lives assuming a form with attributes and qualities. We recognize that as an Avatar, a manifestation of God.

It is against this background Amma declared that she does not

differentiate between qualities. In other words she said that she is the 'Paramatman' and nothing touches her. She behaved accordingly.

The adages "SamBhaavami Yuge Yuge", "Atmanam Srujamyaham" reflect the language of Paramatman.
Whatever the reminiscences, truth is living in the present.
The Avataras like Rama and Krishna have transcended to the new states from the original state.
All is That! States vary.
All the Janmas are flows. All that exists are turns.

Janma is the flow of pure intelligence till its merging with the sea.

From Mangalampalli Bala Muralikrishna to the child prodigies of today, it is the flow of unbroken field of intelligence. It is eternal commentary on rebirths!

Is there rebirth to "I am the I as the I"!

The Divine Touch

The characteristic of Jiva is to be afraid. The reason for the fear is the awareness that there is another one apart from him. As long as fear exists, the internal forces become powerless. With faith shaken, mind loses its equilibrium. With fear, unwanted and imaginary apprehensions proliferate and lay their shadows obscuring happiness. It becomes a constant source of anxiety for the living being.

That is why those who have traversed some depths in Sadhana aspire for relief from the cycle of births. At about the time when the

dangerous states of mind are being overcome – as Guru and Sishya and as Acharya and follower – two entities of persons emerge. Their journey goes on, the Sishya rooted to the Acharya – Guru, on the one hand, the Guru making the journey on the spiritual path easy to the follower based on his stage of evolution. Living in the same plane, giving the benefit of his nearness and presence, the Guru speeds up the process of merging with God. All this depends on the disciple's preparedness, purity and ripening. It is like the catalytic action of the grace of Guru similar to few drops of buttermilk added to the boiled milk; the Sishya. Realising the wisdom of the Sadhaka, gradually the base passions are removed paving way for intensifying spiritual Sadhana.

When the poets, artists and learned ones seek a Guru, all their accomplishments lead to deep contemplation.

If there is a Mother in the place of Guru, the teachings happen beautifully on sublime lines. The heart of the Sadhaka is mellowed. Thoughts are imbued with flowery tenderness expressed as nectarine words. The ego is subdued. Self-awareness is kindled and his life comes to fruition ultimately. With the Darshan of Mahatmas, believer becomes devotee, devotee becomes Jnani and the Jnani in his enlightenment leads the world.

With the divine touch of Mahatmas, the Pranas of this and the nether worlds of the Sadhaka are comforted.

New meanings are revealed in the discussion with the Mahatmas. Thoughts are refreshed with new insights and new dimensions are unveiled. Fear loses its stranglehold and with equanimity,

the Sadhaka's vision is broadened. Knowing himself, his limitations and the world around, he is established in the expansive arena of thought. This is the grace of Guru on the Sadhaka. Showers of loving grace from Amma.

Dr Pannala Radhakrishna Sarma first had the Darshan of Amma some five decades back and said to himself thus..." If Amma decides to protect, there is no need of any other. If her Sankalpa is different, no one can protect. He surrendered to Amma and was graced with the armor of her protection. Later, his poetic and literary outpourings are woven around Amma. His worship of Mother Divine is through Amma. All this is Amma's grace! His Sadhana culminated in the removal of fear with Amma's grace! For the one who silently visualizes several great truths and happenings which are concealed in the dark night, no incidents can frighten. When the fear of life is conquered, will there be any other fear?

Sri Lakshmana Yatindrulu a seer, great poet with his thoughts always lingering on the Lord of Brindavan is a compassionate, soft spoken sage. The pure seer who kept Amma in his heart is an epitome of humility and thus his life's journey is at once lovely and beautiful. All that is Amma's motherly blessing. Thus Sri Lakshmana Yatindrulu is like a fragrant diamond in the galaxy of poet devotees who are drawn to Amma's bosom and flourished under her care. They became established in the shade of her divine feet!

The protection of Amma enveloped Sri Lakshmana Yatindrulu who shone with divine wisdom reflecting incessantly in his sunny

demeanor in Arkapuri, the abode of Amma. Amma's protective grace enveloped him by which he saw the effulgence of Truth. Sri Lakshmana Yatindrulu thus received Amma's love unconditionally in this perspective.

In Amma's cool graceful looks, one is Adi Sankara of our times.

With the kind divine touch, another is personification of Vaishnava path.

Amma is monism personified1 She grants freedom from fears!

Amma doesn't differentiate – She is the beacon flag beckoning those who seek!

She is 'Abhih', the one who does not fear any one, as there is none second to her.

A Swamiji in whites

Sri VSR Moorty garu, according to me is a Vedic Rishi in the garb of a technocrat. There are several reasons for my observation and experiences I had. When I visited a massive project, built by him in Hyderabad, I was thrilled to see his expertise in Project Engineering. He accomplishes everything in silence.

At the outset, he is spiritual and yet pragmatic which is a rare combination. His positive attitude even under adverse situations and his harmonising attitude makes others open up and receive his guidance. These excellent

traits made him a unique and much sought after person in mundane as well as spiritual matters.

The one quality that set him apart from the exponents of spiritual matters is that he always walked the talk. According to him the idealism which is beyond cosmic world has to be tempered with the 'here and now' ground reality. As Sri Moorty garu is able to synthesise these aspects in his life, his over 16000 Satsangs which are the out pourings from the core of his being made innumerable persons transform into better individuals.

His idea of spirituality is devoid of the dogmatic religious beliefs. As he is a gifted person and blessed by spiritual luminaries like Avadhutendra Saraswati, Jillellamudi Amma and Bhagavan Satya Sai Baba, from his very child hood, he is able to see the common thread running through the teachings of the great Masters. The Acharya trio, Bhagavan Ramana Maharshi, Sri Ramakrishna Paramahamsa, Jillellamudi Amma, Sri Aurobindo, Shirdi Sai, Bhagawan Sri Satya Sai Baba and many other Mahatmas made him their instrument to disseminate their message to the mankind.

Having transcended sectarian approaches and bordering on spiritual catholicity, Sri. Moorty garu is respected by followers of all schools and his advice sought not only by seekers and those in distress but equally by administrators in high positions.

Sri Moorty garu has a penchant to groom youngsters to be of use to themselves, to their families and to the society around. His disciplined and scientific approach backed by years of intense study and practice has much to offer to the youth. He

willingly volunteered to conduct in 'Yuvatha' programs in various educational institutions in which the role and responsibilities of youth are put in proper perspective and the youth encouraged to give out their best to the country by becoming better students and better citizens. As the 'Yuvatha' programs are telecast, innumerable youngsters all over the world are benefited.

Technology is also a religion today. Technology by itself is neutral and can be put to good or bad use. The likes of Sri Moorty garu are role models by emulating whom passions and prejudices are subdued which positively impact the society. The work of Sri Moorty garu has been in this direction for several decades.

It is heartening that persons coming under his influence including an octogenarian like me have understood the meaning and purpose of life.

Sri Moorty garu, whom I prefer to call a swamiji clad in whites is however averse to adulations. Being an enlightened one, he is free from religious rituals while he does not discourage those who have a need to follow them. The ancient religious principles contained in our sacred scriptures have to be applied in a modern setting; not in toto as relevant to those ages but adopted to suit the current times. A seer like Sri Moorty garu only is able to accomplish this difficult task as it calls for intuitive understanding than intellectual eminence. No wonder Bhagavan Sri Satya Sai Baba named him as 'Spiritual scientist' even when he was 25 years of age.

It is deplorable that people at large are moving away from real spiritual living. The main reason for this appears to be because spirituality is not considered as a way of life but wrongly limited to some religious rituals. As against this, in vedic tradition the way one lived was integral yoga. The journey from 'ritual' to 'spiritual' can progress by following the example of Sri Moorty garu. With this approach, even the ill effects of pseudo-secularism also can be gradually encountered.

Lastly I cannot help but quote the following lines from the Pondicherry mother Sri Matha who is a contemporary of Jillellamudi Amma about whom this book 'The One... as many...' is about.

"Without Him, I exist not;
Without Me, He is Unmanifest."

Paraa Prakriti had hid herself in Aparaa Prakriti. She is discovering herself and what better instrument than Sri Moorty garu she can choose!

Dr. V. Manmohan Reddy (Dadaji)
Sri Aurobindo Ashram, Pondichery

July, 2015

Reflections

VSR Moorty has been ordained by Sri Satya Sai Baba as *Adhyatmic Sastravetta* i.e., Spiritual Scientist. Sri Baba found in him an effective communicator of spiritualism even to the uninitiated. He directed him to go to the society and awaken it for he believed spiritualism was the only way for sustaining the humanity. So profound the infleunce of Sri Baba on Moorty that he gave up his coveted position as a technologist of international repute with a sense of detachment and devoted his entire time to voice the science of the spiritual for the society, by the spoken and written word.

Moorty lectured on such varied subjects on spirituality - Adisankara to Satya Sai Baba that his *pravachanams* are heard on radio and viewed on TV Channels by the thousands. He is a much sought after speaker. Such is the mesmerism of his speeches, scholarly and uplifting that people crave for more and attend his lectures over and over again. They feel blessed. His command of the scriptures is profound and he conveys the essence effectively, quoting with effortless ease from several of them. He engaged in conversations with people of eminence - *Achaaryas*, recipients of Bharat Ratna, Padma awardees, Jnanapeetha Awardees, et al., and they were recorded for the posterity.

Moorty is a man with a mission - to uplift people and institutions. He does this with a rare dedication and distinction. He has done much for the ensemble of spiritual institutions.

Durgabai Deshmukh Colony in Hyderabad, India where he reisdes became recognized through his unstinted efforts as a model colony with spiritual vibes and a cohesive community.

He travelled the length and breadth of India and several other countries.

With the persistent request of his ardent admirers he acceded to their request and found the time to pen. Rarely a person has the gift to speak and also to write. His 12 publications (2000-2015) receive wide acclaims. Some of these publications have gone for re-print and translated into English. The devout look forward to his speeches and writing uploaded on a website... are under preparation to bring out as CDs.

Moorty received awards and recognitions to name a few

- Pujyasri Ganapathi Sachidananda Swamy, Dattapeetham, Mysore, recognition as the Scientist...
- International Labour Organisation Commend, the work towards Eradication of Child Labour...
- World Telugu Federation honour in Malaysia for outstanding contribution for Telugu Culture and Service to Telugu Community in the World...
- Sri Vishwa Janani Parishad award him for Spiritual Journalism...
- He is the Managing Trustee of VSR Foundation and is on Legendary Signer Ghantasaala Music Trust, on Advisory Board of Thalassemia and Sickle Cell Society, Institute of Scientific Research on Vedas, and Oil Technology Association as Life Member... to mention a few.

Many believe his is indeed a *Kaarana Janma*, born with a mission.

- Prof. DVR Vithal

July, 2015

Epilogue

After a gap of nearly 44 years, I am back at Jillellamudi. It does not mean that I am away from Amma; Amma has been with me all these long years. She guided and guarded me allthrough. Her unseen hand always took care of my physical appetite and spiritual thirst.

When I am called upon to be here, I felt it is the Divine call of Amma. For a moment, there was an emotional upsurge, boundless ecstasy and bliss enveloped my mind and heart. For a while, I lost unto myself and recapitulated my intimate association with Amma. Several moments shrouded in the past surfaced, only

to make me more comfortable and natural. When I see a sea change in the 'House' and around, I only see Amma manifesting in myriad forms as monuments.

I am asked to review the Book 'Amma-Maharshi' but on my part I restrain myself from reviewing but indulge in over viewing the contents of the book. 'Ekam Sat; Vipra Bahudha Vadanthi'. 'Truth is one; it is expressed differently by the wise'.

Vedas and Upanishats impart knowledge, wisdom and Jnana to the man kind. Realised souls descend on to the planet Earth to help the human race to ascend and finally know the self. From Adisankara to Sathya Sai and Amma, the onerous responsibility carried out by them helped the human immensely to realize the self.

Amma's advent is nearly 44 years after the arrival of Bhagavan Sri Ramana Maharshi. The teachings of the Maharshi already gripped the world with awesome clarity and conviction. His preachings and practice of advaita enthused, enthralled and enlightened the intellectuals and the commoner equally with ease and poise. Throughout His sojourn, He did not utter the word God but emphatically defined God as a Force-Feeling Combo. He never perceived God as super human but only as the real Self, that is ever present in the beings.

Surrender to the Self is the highest spiritual practice and Karta alone is cause for all effects. Whatever destined alone will happen and everything is unalterable. Hence, to remain calm is only option left to any individual. Interpretation of Sastras is not Jnana. Experience is Jnana. This is the Quintessences of

Maharshi's preaching.

On Amma's part, Jnana, Philosophy and Yoga all rolled into the aspect of unconditional love, poured on all from beast to Brahman. She embraced the universe with her inimitable grace. She understood the pangs of hunger in its stark reality and achieved an equilibrium among the haves and have nots. Social justice, Social responsibility and Social awareness made the substratum of her concept of humanity. Her compassion is boundless and impartial. She moved around like mortal while radiating Divinity at all times and on all.

The parallel between the two Eastern Masters is not only welcome but desirable. However, whenever Maharshi expressed it was reflection of pure consciousness;

Whenever Amma spoke it was equally the same.

Like Maharshi, Amma is Ativarnasrami as depicted in Sootapurana, Muktikhanda and Like Maharshi, Amma is completely humane and hence Divine.

She is a perfect Advaitin, in practice.

Both the forms, though bearing different forms, names and genders, are one and the same. Hence, the parallels appear on the surface and Reality exists within.

Salutations to the Guru lineage!

It was at the end of 2011 that I spoke thus...

Then followed the real mission.

For 36 weeks articles on Amma's Philosophy appeared in Telugu Daily, Andhra Jyothi and were brought out in book form *Ammatvam* in 2013.

The same comes in English as *'One... as Many...'* in 2015.

The mission moves on, unabated...

- *VSR Moorty*

July, 2015

Divine Foot Prints...

28-3-1923	Amma's advent, Guntur district, Andhra Pradesh, India.
1924-25	Mastering intricate Yoga states like 'Sambhavi Mudra' from the tender age of 19 months.
1936	Amma's marriage with Brahmandam Nageswara Rao.
1941	Amma's arrival to Jillellamudi.
1949	Amma making intelligible to the world intricate philosophical concepts.
1956	Revelation as the Divine Mother.
1958	Commencement of Annapurnalayam.

1960	Construction of the 'House of All' edifice.
1966	Inauguration of Matrusri Oriental High School, publication of "Matrusri' monthly journals.
1968	Consecration of Amma's daughter Hymavati Devi on her attaining 'Nirvaanam' in Hymalayam.
1971	Commencement of Matrusri Oriental College.
1973	Amma's golden jubilee celebrations. Nearly 1.6 million persons received food Prasadam on a single day at Jillellamudi.
1974-75	Amma's visits showering affection on the people in various places in Andhra Pradesh and Tamilnadu.
1978	Inauguration of Matrusri Medical Center.
1983	Amma's Diamond Jubilee celebrations.
1983	Construction of 'Kalyana Mandapam' at Jillellamudi by the Tirumala Tirupati Devasthanams.
12-6-1985	Amma attains 'Maha Samadhi'.

The Mission moves on...

Sree Viswajanani Parishat

Amma created an organization namely Sree Viswajanani Parishat (a registered charitable society), to fulfill the objectives of Her mission. The various activities of the institutions founded by Amma are coordinated by Sree Viswajanani Parishat. The Parishat's executive committee comprises of devoted and committed individuals from various walks of life.

Amma's mission as witnessed by millions who visited Her in Jillellamudi was to feed one and all who came to Her irrespective of their caste, creed or community. In fact, it is not the humans only; as the Mother of every one and every thing, Amma displayed un-

conditional compassion which is reflected on the physical plane in the form of feeding. Amma expressed on several occasions that this act of alleviating the pangs of hunger should be continued even after Her Maha Samadhi. Sree Viswajanani Parishat has taken upon itself this daunting task as the direct command from Amma and continuing all the activities initiated by Amma the primary among them being serving food as Maha Prasadam freely. The organizers believe that it has become possible due to the divine volition of Amma. Thus, Sree Viswajanani Parishat has become synonymous with Amma.

Sree Viswajanani Parishat is perpetuating Amma's unconditional love by implementing various welfare measures to help the weak, the under privileged and the down trodden following Amma's teaching, "Divinity is the sympathetic vibration to the suffering of others". This philosophy found expression in providing free education with free boarding and lodging to thousands of indigent students through the Matrusri Oriental College/School, extending preventive and diagnostic Medicare to the villagers and providing relief to those in distress.

Jillellamudi is eight miles from Bapatla in Guntur district, Andhra Pradesh on the Vijayawada – Chennai railway line and on the bus route from Guntur to Chirala. Taxies and tempos are available from Bapatla Railway station and bus stand to reach Jillellamudi.

Further information can be had from
Sree Viswajanani Parishat, Jillellamudi
Telephones: Land line +91 08643 - 227374, 227492 :
Cell +91 94903 07364
Email: www.svjp.amma@gmail.com
Website www.viswajanani.org

VSR Foundation

VSR Foundation is ably guided by eminent personalities, to help the deserving persons in many a walk of life, by providing financial assistance so as to pursue their goals in the fields of education, art, culture etc...

VSR Foundation is a Non-profit making foundation. The aims of the foundation predominantly are...

- To impart eternal knowledge to the youth through seminars, Discourses...
- To provide financial aid as scholarships to support in pursuing studies at all levels

in India or abroad.

- To honour persons in the fields of literature, music, sciences, law, sports, etc...
- To provide medical aid to the needy
- To print, publish, edit, issue and exhibit any literature, book journals etc...
- To establish / help / assist home for the aged.
- To serve the old and poor and help to uplift them irrespective of caste or religion.

For achieving these objectives it is opined to establish a corpus and park the funds in interest bearing securities approved under IT act 1961.

For selecting the deserving individuals, the foundation will enlist a team of volunteers who would recommend the deserving individuals. The committee will screen the application and extend the assistance accordingly.

Other Works by VSR Moorty

Sri Sai Ramaneeyam • *Mounopadesam*
• *Darsana Pournami* • *Satyapeetham*
• *Prasthanam* • *Antharmukham*
• *Bhajagovindam* • *Yogataaravali*
• *Sri Sankara Bharathi*
• *Sri Ramanaayanam* • *Ammatvam*
• *Naranaarayaneeyam* • *One... as many...*

E-mail : moortyvsr@yahoo.co.in
Mobile : 9440603499

Mr. S.Mohana Krishna, translator of this book, had the darshan of Amma in 1979 and was drawn to Her lotus feet. He studied all the literature brought out on Amma and on occations Amma revealed her nature albeit in an indirect way. An oracious reader, he not only read Amma's biography countless times as "sadhana' and tried to draw import from Her words by diving deep, and this gave him valuable insights. The introductory picture books brought out by him in five languages gave glimpses of Amma and Jillellamudi.

He improvised and got published the English version of `Amma - Maharshi' book. His original work in English `Divinity in Daily Life' is awaiting publication.

The entire society was drawn to Jillellamudi Amma's lap irrespective of caste, creed or religion!

The spirit of socialism was put into practice in the community that grew around her. It is virtually an abode of joy!

Amma's life of about sixty years in the body and all-pervading principle in the later thirty years hitherto is an arena of applied philosophy.

Those who can subdue their ego and overcome sense of 'I' ness, they are rewarded with the Nectar of knowledge by Amma.

V S R FOUNDATION
ENTRUST WITH TRUST
B - 61, D.D. Colony
Hyderabad - 500 007